

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., July 25, 1929

NEW SERIES
VOLUME XXXI No. 30

Dr. M. P. Hunt of Louisville is just out of the hospital following an operation.

They say W. C. Coleman, ex-president of the Northern Baptist Convention, recently gave \$30,000 on endowment of Ottawa University.

H. B. Woodward, who has been salesman for a large pharmacy company, was last week ordained to the ministry by the First Church of Memphis.

The Watchman Examiner says mint juleps are disappearing, but more mint is grown than ever before. It may also be added that grape growers are not suffering from prohibition. Seek first the kingdom of God and his righteousness and the material blessings will follow.

Evangelist Bascom R. Lakin of Fort Gay, W. Va., and Singer R. A. Walker, Mt. Olive, Miss., are engaged in a great cooperative campaign at West, Texas. The large tent is crowded every night and people are being saved every service. They go to Milford, Texas, next for a townwide meeting.

Evangelist E. E. Huntsberry, well known throughout the South, conducted one of the most far-reaching revivals in the history of our church, which resulted in fifty additions. Brother Huntsberry is a constructive denominational man, his messages are tender and clear, yet powerful. He is to be in the Carolinas for several meetings, beginning Sunday, July 21st, at Franklin, N. C., where he conducted a meeting last year with several hundred additions.—R. D. Darnell, Converse, La.

Have just held my first summer meeting with the New Providence Church of Copiah County, Leon V. Young, pastor. Had a good meeting. This church has recently been moved and the work started with larger promise than ever before. They have a Sunday School and B. Y. P. U. and the Record goes into several of the homes. The pastor and his wife are doing a great work here on a splendidly grouped field. They are consecrated and efficient folk. The Hartleys, Sheltons, Mullins, Thetfords and others will surely keep the fires burning for Christ and the lost. It was a pleasure to help ordain Brother H. S. Thetford as a deacon. Yours in His service,—D. A. (Scotchie) McCall.

Pastor W. C. Ballard of Center Hill Church, Monroe County, writes: On the first Sunday in July Center Hill Church enjoyed the rare privilege of licensing one of its finest young men to preach, namely, Lucian Pinnix. Young Pinnix is the 19 year old son of Mr. and Mrs. J. C. Pinnix of Hamilton, Miss., a graduate of the Hamilton High School, and plans to enter Mississippi College this Fall. I have known Lucian for several years. Under all circumstances I have found him to be a young man of high aims and ambitions, a fellow of a great deal of determination, energy, application, and self-respect. His father is one of Monroe County's best laymen, is our church clerk, and comes of two of Northeast Mississippi's best families. I bespeak for him the very careful consideration of any needing the earnest service of such a young minister. I gladly recommend him to the brotherhood.

Oberlin College of Ohio gets \$300,000, the gift of John D. Rockefeller, Jr.

Drs. A. T. Robertson, R. G. Lee and J. C. Massee are among the speakers at Winona Assembly.

Upon resignation of Dr. J. B. Lawrence, Mr. Courts Redford becomes Acting Secretary of Missouri Baptists.

It is said that in five years over 50,000 have been baptized by the Baptist Churches in Virginia, and nearly half so many have been excluded or their names erased.

A young preacher speaking with a physician remarked that when he was hesitating about preaching, that is about going into the ministry, he considered almost every profession except the practice of medicine. The physician replied that he had noted a general tendency to preach rather than practice.

At a recent meeting of the Executive Committee of the Baptist World Alliance in Cleveland work was begun on the program for the meeting of the Alliance to be held in Berlin in 1932. They ask that the first Sunday in February, 1930, be observed as Alliance day by the churches.

While visiting in the hospital in Memphis Saturday we found Brother Fred Hammack of Flora, who has been there for treatment of his eyes. He has suffered great pain and still remains in a darkened room, but his spirit is strong and cheerful. His wife remains with him to cheer him. May our Father restore him to complete health and his place of usefulness in all the work.

We are glad to receive a published copy from the Sunday School Board of the Prize Essay on "The Proper Relationship of Church and State As Viewed And Held By Baptists", written by Miss Blanche Mays, B.A., of Ouachita College in Arkansas. It was the successful paper in a South-wide contest participated in by young men and young women who were members of the Senior Classes of all the Southern colleges. We shall be glad to give space to it in The Baptist Record if room can possibly be found, for there is no subject more alive today, and none in which there is greater need of clear thinking. This essay shows wide reading.

Please give us dates and places of meetings of the following associations:

Columbus
Covington County
Greene County
Clay County
Harrison County
Itawamba County
Jasper County
Lawrence County
Lincoln County
Perry County
Wayne County
Webster County
Yazoo County
Mississippi
Mt. Pisgah
Zion

Building of First Church, Cleveland, Ohio, costs \$1,000,000, seats 875. Golden sleepers?

Pastor J. P. Neel asks prayer for their meeting at Lambert, which begins July 28, Dr. H. E. Dana of Fort Worth Seminary preaching.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

Among the speakers at the Northfield (Moody) Conference are G. Campbell Morgan, A. T. Robertson, James Moffatt, Charles Erdman and Robert Laws.

Dr. S. M. Brown, editor of the Word and Way, says July 12 was his birthday, but he didn't say which year he began the march. However, though born in North Carolina, he says he has been 52 years in Missouri and 44 years in Kansas City. He has helped to make the world better. Many more years to you, beloved.

Dr. B. H. Lovelace of Clinton was with Pastor N. R. Stone and the church at Hickory in a gracious meeting last week. Near the close of the meeting the Lord gave a great victory and a large number were added to the church. Dr. Lovelace is with Pastor R. L. Wallace this week in a meeting at Terry.

The churches that made offerings for the Baptist Bible Institute have some of them been slow to send in the amounts contributed. In some cases this is due to the desire to glean the field. In others, well guess the reason. Up to this writing the amount received in Jackson is only about \$5,000, but we know of others who will send.

Rev. Hoyt E. Porter after graduating from Mississippi College and the Louisville Seminary, did special work in Columbia University and spent five years as a missionary in Russia. His work since coming back to the States has been in South Carolina and Maryland. But he has repented of his wanderings and could be induced to come back to Mississippi. His address is 232 S. Patterson Park Ave., Baltimore, Md.

Anxiety is felt on every hand about the threatening of war between Russia and China. Other nations, particularly the United States, are making efforts to preserve the peace by appealing to them on the basis of the treaty recently signed by China and Russia along with other nations, agreeing not to resort to war as a means of settling international difficulties. It is a time that tests the sincerity of nations who sign a covenant, and the actual value of treaties when they have been signed.

When the unionists go to reorganizing the entire constituency of the kingdom of God on earth, there will be apt to be two groups at least; one of them honestly believing the Bible and trying to pattern their lives after it in literal obedience in every relationship; the other following their own wills, believing what suits them and doing what suits them. Please count us in with the first group. But there will be lots of so-called Baptists who will gravitate, are gravitating to the latter group.

LOVE IS THE LINK OF PERFECT LIFE (Col. 3:14 Moffatt)

Rosalee Mills Appleby

God so loved the world that he gave. He gave because He loved. Giving was the expression of His loving. His only Son was the measure of that love. The dominant passion of the Father heart was revealed in His gift. To what a man gives determines the quality of his life. Everybody is selling out for the "Pearl of greatest price" the one thing that is valued above all else. He is subordinating continually every other thing to the attainment of the goal toward which he has set his face.

An English Colporteur, Frederick Glass told us the extent of a man's love for Christ. Out into a little interior village, Mr. Glass led some soldiers to Jesus. They were on sentry duty at a prison and found among the prisoners, a Christian with a Bible. Obtaining permission, the colporteur went into that dark prison with its bars and wretchedness to behold the radiant, smiling face of Happy Peter (Feliz Pedro). Several years before a Bible had fallen into his stained hands and through it his spirit found freedom through his body had been imprisoned fifteen years.

Happy Pedro wanted to be baptized and was so troubled when he had no opportunity. Was it a mere incident that on the very morning that the colporteur was to leave that the jailer chose Pedro to carry the sweepings down to the river? How rejoiced he was that he could be baptized and sent word to Mr. Glass. So at six o'clock in the morning, Pedro followed his Lord in baptism in the presence of the few believers there.

Later, his good conduct won him the privilege of staying in the adjoining house and making shoes. At last, he could make him a bit of spending money that prison life could be more bearable. But his love for the Savior caused him to use that money for missions. He gave that twelve dollars to Mr. Glass for his trip to the Caraja Indians. With unspeakable joy in his heart, this good man returned to the prospect of fifteen years more among hard, calloused men to whom he testified for Christ. Many of them were won to the Savior through him. His own character was revealed in the gift of his time and money.

Giving is love defining itself. If we give not, we love not. God himself is love, and that love was crystallized in giving. Last month, I was privileged to be with the Georgia women in their annual meeting—one of the most spiritual I have ever attended. We felt His Spirit and heard His voice. The love of the Father permeated that group. Prayer had begun each day in the morning watch. The result was giving. Within five minutes over a thousand dollars were given for Foreign missions with a definite plan started to secure a dollar for every Georgia Baptist that the debt on the Foreign Board may be eliminated.

I sat there coveting for all Southern Baptists the same vision. Nobody knows better than a missionary the shame and burden of that debt. My memory goes back to the day when we received notice of the "cuts" because of the debt. The Senior missionary on the Minas field called a meeting of the other workers. His face was white and tears were in his eyes. For years he had gone through the tropical sun and rain carrying the good news, sleeping on the ground at night or on coffee sacks. He had often carried his food in the saddle pockets, waded swollen streams and faced persecution—all without complaint. His voice trembled as he said after discussing things, "I will go back home and take a pastorate that my salary may be applied here to the work." But how could we agree to that. One of the missionaries had just gone to his Eternal Home, the furlough of another was due, and he was left alone for the evangelistic work in a state larger than Texas with four million people. Do you wonder that questions arose in the hearts of

those present as to whether after all many Southern Baptists loved the Lord?

This cut meant the elimination of all native help. There had been cooperation with the small churches to help support a native worker. One fine, Brazilian pastor who had thus been enabled many years to "carry on" wrote: "We cannot expect our dear, American friends to continue to help us. We appreciate what they have done. But I do not know how long I can continue to serve under the circumstances. I will hold on as long as possible and then turn to something else." This dear old preacher had struggled to educate his children on the limited salary received, and coveted an education for the younger ones. The older children are among our finest helpers.

In this same state, the Brazilian Christians were giving eleven dollars per capita the year that Southern Baptists gave seven in spite of being extremely poor. I knew only one Baptist in this state with a car.

If Jesus is FIRST in our lives, he will be first in our giving. The debt on our Foreign Board is our debt, not the Board's or Dr. Ray's. May our hearts overflow in love for the Master and we will give. "Love is the link of the perfect life." If we love Him more we will love a lost world more.

"Yes, love indeed is light from heaven:

A spark of that immortal fire

With angels shared, by Allah given,

To lift from earth our low desire.

Devotion wafts the mind above,

But heaven itself descends in love:

A feeling from the Godhead caught,

To wean from self each sordid thought:

A ray of Him who formed the whole:

A glory circling round the soul.—Lord Byron.

ROOM FOR SINNERS

Sermon by Fred Clark, Rotan, Texas

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear". A preacher is not any more saved than a backslidden Christian, both are saved by the grace of God through their faith in Christ. There are some whom others believe to be unsaved, but they are on their way to Heaven, they are saved. There are some whom others believe to be saved but they are not, they are on their way to torment.

The righteous are those who are saved. But they are not saved because of their own righteousness, for they have no righteousness of their own. They are saved because of the righteousness of Christ which has been imputed to them. And they are scarcely saved, that is they are just saved, they have no majestic sweep to their entrance into Heaven, and they have no surplus of righteousness to their credit. The righteousness of Christ is imputed unto them because of their faith in Christ, following their acknowledgment to their own personal guilt, before Heaven and earth that they were lost sinners without room before the Throne of God and without room in Heaven.

Saved sinners are the righteous who are scarcely saved, and there are none higher nor better than saved sinners. Multitudes of saved sinners will receive a reward in Heaven, but they are not saved on account of the waiting reward, the reward has absolutely nothing to do with their salvation, and their salvation does not even guarantee the reward. No Christian can claim the right to be saved on the ground of his expected reward, the reward of the believer is not a debt to be paid in Heaven, it is purely the administration of glory which Jesus said he had given to his people.

But where will the sinner and the ungodly stand? If the choicest and best of Christians are barely saved, what chance has the sinner and the ungodly? There is a man who from his cradle was cared for by parents who loved the Lord, and who prayed for the baby-boy and who dedicated him to the mercy and care of Jehovah in

the name of Christ. This baby-boy was put on the Cradle Roll of the Sunday School; and grew up "in the church", and at an early age, seven or eight or nine, was saved. He came under conviction for sin, and repented; he found Christ and was planted by the Holy Ghost in Christ, he joined the church and was baptized. This same boy grew up with the strictest watch-care, of those who pray, to guide and help him. Early he became a preacher, felt the definite call of Jehovah through the Holy Spirit, and devoted a life of fifty years to a full active glorious ministry. When he went to Heaven he was received as a saved sinner. His final reward, and his joint inheritance with Christ, the Saviour, were awarded him after he had bid this world farewell and had breathed his last breath in this life, and was ushered through the Gates of Heaven. When the thief on the Cross was dead he was received in Heaven as a saved sinner, the same as the preacher.

When the publican in the Temple quit this life he was received in Heaven as a saved sinner; when Moses was led of Jehovah to the top of Pisgah, that is over against Jericho among the mountains of Nebo, and Jehovah had laid the aged law-giver's body to rest, Heaven received him as a saved sinner. For three wonderful years Peter lived in the personal presence of Jesus, walked with him, ate with him, slept in the mountains with him, helped him in the cities, and had the Lord as a guest in his own home, and then at the critical hour Peter denied him, even after Jesus had cautioned him, became a black-guard with profanity, and, while Jesus was in the valley and shadow of death. The nervous impulsive disciple went to the bottom of a backslider's conduct, but he did not fall through. When he died he was carried to Heaven by Him who said "If I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Peter was ushered into Heaven as a saved sinner.

Long before Abraham went on home his faith was "counted unto him for righteousness", and when he died he went straight to Heaven as a saved sinner. John the Beloved wrote five Books of the New Testament, but when Jesus called for him to come up higher "he whom Jesus loved" was ushered into the heavenly city as a saved sinner. When Mary the virgin whom all the world has called blessed, was standing beside the Cross and watching her Beloved Son die on Calvary, she looked to him as her own personal Saviour. From his birth she had treasured in her heart the words of the angel who counselled her that He should save his people; knowing in her wholesome maidenly heart that his birth was the incarnation of the Son of God direct from Heaven as arranged by the Holy Ghost some months before. She had never known a man in the course of nature and, when Jesus was in the Temple at Twelve years of age, Mary recognized his wisdom as another evidence of his Deity. The queenly virgin never claimed or expected any standing with God on the ground of her relationship to the Incarnation, but when Joseph laid her to rest in the evening of her life, with the natural offspring of their home, the brothers and sisters of Jesus on the mother's side, gathered around the casket, the angels came with the Saviour as he promised in the Scriptures, and Mary was welcomed in Heaven as a saved sinner.

Paul referred to himself as the chief of sinners, but he was a saved chief. Elijah went south and hid away in a cave, believing in his heart that his life was in danger; he had forsaken every thing, left his field of labor which God had given him and where God had placed him and had blessed him beyond any thing known to humanity. The kingdom of Baal went down in defeat on Carmel, the heavens moved in answer to the praying prophet and the rains fell like the sweep of the ocean tides, but Elijah fainted when a masculine female threatened him

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BAPTIST CHURCH BUILDING, ROLLING FORK, MISS.

J. A. Lee, Pastor

In front of church are J. A. Lee and wife; their son, Capt. A. W. Lee and his sons, A. W., Jr., and Griff, Jr.

Dr. W. E. Farr of Grenada is helping in a meeting at Plantersville.

Dr. L. G. Gates assisted Pastor B. E. Phillips in a good meeting last week at New Hebron.

Pastor Howard Spell has Brother N. G. Hickman with him in a meeting this week at Harperville in Scott County.

Dr. R. A. Kimbrough preaches one afternoon in each month at Pope, where this week Brother J. W. Lee is helping him in a meeting.

Richton Church celebrates the occupancy of the new building the third Sunday in July. All former members and former pastors invited. All day program. Free entertainment.

Dr. Webb Brame of Yazoo City will accompany the National Guard in camp at Biloxi as chaplain, and will supply the pulpit of First Church, Gulfport, for two Sundays.

Dr. A. U. Boone of First Church, Memphis, is helping Pastor W. E. Lee in a meeting at Peach Creek, Panola County, who will have his brother, J. W. Lee, to assist him next week at Union Church, near Sardis.

Don't take the report of what Mr. Wickersham said to Governor F. D. Roosevelt too literally. Wait till you hear from Mr. Wickersham. Mr. Roosevelt is too far from the water wagon to be swallowed whole.

Dr. R. B. Gunter preached Sunday and Monday for Pastor J. W. Lee at Olive Branch (State Line Church), DeSoto County. Instead of having one man to preach for a week, Brother Lee has four men preaching for about two days each.

Brother J. M. Metts of Water Valley assisted Pastor Grafton in a good meeting in Eudora Church, DeSoto County, last week. Twenty-one were added to the church, twenty of them on profession of faith and baptism. Brother Grafton has Dr. L. G. Gates with him this week in a meeting at Sledge.

Brother W. E. Lee of Como was on one of the trains in the head-on collision recently at Webb, and is said to have been the only one who was entirely unhurt. The hospital at Clarksdale was crowded for many days afterward. Only one was

killed, Mr. Didlake, reared at Crystal Springs, but many were seriously injured.

Dr. B. G. Lowrey of Blue Mountain has been appointed federal court clerk for the northern district of Mississippi, and will make his home in Oxford. Dr. Lowrey has been identified with the educational interests of Mississippi for many years and one of the state's most useful citizens. For two terms he represented the Second District in Congress. All will be glad that he is to continue to make Mississippi his home.

\$5.00 Bible for Five New Subscribers. Orders are coming in from those who have gotten the subscriptions. What others have done, you can do. You will be pleased with the Bible, and the people will be helped by reading the Record. A little faith and a little work gets the Bible, and the faith and the work are rewarded.

Evangelist J. B. DeGarmo died at the Baptist Hospital in Memphis on July 18. He had been in a critical condition for some time and every effort was made to restore him to health by blood transfusions, but to no avail. Brother DeGarmo began his ministry in association with Evangelist T. T. Martin and has done excellent work in many states, making his home in recent years in Memphis.

You won't know Clinton the next time you see it, maybe. Many of the principle streets are being paved and new residences are visible in every part of town. The citizens organized a chamber of commerce last week, and they will tell the world about it. This college town may have once had a run down at the heel appearance, but "them good old days" are gone. Many families are living here where the men do business in Jackson. In the past few years, a deep well has been bored which gives the water supply and a sewer system has been installed.

Many are grieved to learn of the death last week of Mr. Harry Watts, formerly of Winona, but more recently of Memphis. He was a traveling salesman who made religion his first business. A deacon in the Winona church for many years and superintendent of the Sunday School, he made a point of being at home on Sundays and was his pastor's support and joy. He was

a member of the religious organization of traveling men known as Gideons and was glad to engage people in conversation about the Lord's work. His wife, who was of the prominent Trotter family and survives him, was always sympathetic with his work. He is survived also by two daughters, who early became active and useful members in the church. May our Father comfort their sorrowing hearts.

The editor was privileged to be with Pastor J. W. Lee and his people at Olive Branch for two days of their meeting last week. Other speakers served the other days. Brother Lee is serving here as pastor the second term, making a good many years total. They love him here as they do everywhere else. This is a thriving community within about twenty miles of Memphis. We have never seen more hospitable homes, being in five of them at least. Our stopping place was in the home of Brother and Sister T. H. Norvell, the latter a daughter of Brother J. N. Brown, one of the most useful men of the past generation, and she and her good husband are maintaining the record. One of the most pleasant features of our stay here was the frequent reference of friends to the ministry of the editor's father. Brother Grafton of Eudora led the singing during the week, and proved that he is a good song leader as well as pastor. Pastor Lee baptized four on Friday morning.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

NOTICE

The pastors and churches will help us greatly if they will see that offerings to the Baptist Bible Institute are sent to Secretary R. B. Gunter, Jackson, promptly. These funds are needed to meet the emergency obligations of the Baptist Bible Institute due August 1.

If any churches have not taken the offering for the Emergency Fund, please do all you can for us before the close of the month.

I want to take this opportunity to express my sincere appreciation for the cooperation received by the pastors and churches in this special appeal, and to express the hope that every pastor and church who has not done so will seek to have some part in this offering.

W. W. Hamilton, President,
Baptist Bible Institute.

ANGELS AND THEIR MINISTRY (A Bible Lecture)

A. D. Muse, Evangelist
Shaw, Mississippi

There is no one subject in the Bible which receives more frequent mention or serves a more prominent place and has a more vital relation to God and man in the whole scheme of things than that of Angels. And yet there is no subject about which so little is said. I don't remember to have ever read an article in any periodical on Angels. And I have never heard a sermon, lecture nor address on Angels. The subject has grown upon my own heart through the years. In the study of the Bible and gathering of material on other subjects, I have naturally come to notice the various mention of Angels.

1. **The Angel of the Lord:** The first mention we have of Angels is in Gen. 16:7-11. In five verses here we have The Angel of the Lord mentioned four times. In Gen. 21:17-19 we again have "The Angel of God." In Gen. 22:11-24 we again have "The Angel of the Lord."

In the first passage Sarai, who devised and arranged for the Child of Abraham by her hand maid, Hagar; and when the child is born she drives Hagar and the child out of the home. "And The Angel of the Lord found her by a

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Editorials

STEPS TO THE THRONE

The Bible is a wonderful book to those who love it and study it. It is an unfailing source of information. Or as Paul says, "it is profitable for instruction". And its teachings are always consistent with themselves. This observation arises anew from reading the passage in Revelation 22:3-5, from which we derive the above caption, "Steps To The Throne". Here are the words of John in this last chapter of the Book: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it (the celestial city); and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no lamp, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever".

You will see that the passage begins with the throne of God and concludes with the enthronement of his servants. From slavery to sovereignty. The road to royalty. The making of Napoleon Emperor in France changed the rulers of the continent of Europe. Not only so, but those who followed him most closely and loyally were put on the thrones of Europe. Even yet the descendants of one of his marshals sit on the throne of Sweden. Even so the Lord Jesus means not only to reign himself but to make his servants to be kings and princes to reign with him, forever and ever.

But there are steps to the throne. There are conditions which must be fulfilled in order for the children of God to reign with him. Notice these steps: 1. His servants shall serve him. 2. They shall see his face. 3. His name shall be on their foreheads. 4. They shall have heavenly illumination. 5. They shall reign as kings through all eternity. Four steps and then the throne. They are not put here by accident. It is not a mere pretty figure of speech. "These words are faithful and true". You do not climb to the throne some other way. One is not appointed arbitrarily and by favoritism. Every one has an equal chance at it. And the conditions are the same in all cases. Take them one at a time, and preach them to yourself. Be your own preacher as you read the Word of God.

First, His servants shall serve him.

Here is where we begin. John has already visioned the water of life and the tree of life. He sees in this celestial city the throne of God over all. There the servants of God are seen in their work of ministering. Their occupation is the service of God. The word for servants is slavish task. Though the word is translated slavishtask. Though the word is translated serve, it is no kin to the word servants. It is a religious service. It is preserved in the latter part of the word idolatry. It is the exercise of the priestly office. It is the converting of everyday life and work and business into the service of God. It is the fulfillment of the scripture that the bridles of the horses shall be Holiness unto the Lord, and the pots in the Lord's house shall be as the bowls before the altar. Can we get this conception of life; that we are not to serve the Lord simply on Sunday or on special occasions, but our whole life is to be a ministering at his altar. We are not to serve the Lord simply with the tenth of our income that we put into the church treasury, but with all that passes through our hands. If the first fruit is holy, so also is the bulk of what we have. We are His not only at church, but equally in the shop or field. Our labor of six days as well as our singing on Sunday is to be done unto the Lord. Here is the first step to sovereignty.

The second step is this, "They shall see his

face". You can't take the second step without having taken the first. Seeing God's face is the closest and most intimate fellowship and contact with him. When Jesus said of the little ones in his kingdom that their angels do always behold the face of their father in heaven, he meant that these were closest of all to God, had the nearest place to him, and the most intimate converse with him. And here we are told that his servants shall serve him, and they shall see his face. Those who make life a priestly function, who convert everyday duties into religious service, these are the ones who shall find the closest and most glorious vision of the Father's face. Their consciousness of Him will be sweet and radiant. Their contact with Him will be rapturous. Their vision of Him will be transfiguring.

And that brings us to the third step in the ascension to sovereignty. His name shall be on their foreheads. Like everything else in this book of Revelation, this is a figure of speech. It "signifies" that the face of those who serve him and see his face will come to resemble him conspicuously and accurately. Children bear on their faces the evidence of their fatherhood. And those who live in close and constant contact with God come to be like him. It will not be difficult to determine whether they are Christians. It will be evident in all that they do and say. Their very faces become radiant with the transforming vision. Or as Paul says in 2 Cor. 3:18, "We all with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord the Spirit". Likeness to God comes from constant fellowship with God.

The next step John indicates in this approach to the throne is, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light". Direct access to God has produced likeness to God, and this likeness results in spiritual illumination which surpasses all the usual intellectual aids and stimulation. Night is no more. The period of darkness, intellectual and moral is past. The ordinary guides to understanding and conduct have become obsolete. Candles and sunlight have been superseded by the direct illumination of the Spirit of God. As God gave Solomon special wisdom for the administration of his kingdom, so he prepares his people for reigning with him by enlightenment which comes not by human instrumentality, nor even the usual methods of God through nature, but by supernatural spiritual endowment; not by lamps or sun; "for the Lord God giveth them light".

And they shall reign forever and ever. It is uninterrupted by death, and continuing from age to age.

PRACTICAL FARM RELIEF

Every day now we are being regaled with discussion of the efforts of the federal government at Farm Relief, have been for some time and are likely to be for some days to come. This is written in no light or careless vein, but in genuine sympathy with all genuine efforts to aid a cause that all of us are interested in and with which all are more or less vitally connected. It seems almost a misfortune that the subject has become associated with politics and is made the football of partisan politicians. It may be a suitable subject for intelligent investigation and careful legislation, but it is not primarily a political issue. And it will be unfortunate if it becomes the field for exploitation of political ambitions.

We confess to having been led to say what we are now saying by a visit to Olive Branch in DeSoto County and hearing about a practical effort at relief that in a limited locality has been effective and we believe may be suggestive of good to other places and perhaps on a larger scale. We were not told these facts by the party most responsible for it but by his friends who have watched his course with interest.

Mr. T. H. Norvell, who is an active and useful member of the Baptist Church at Olive Branch, had been in the mercantile business here for several years. He married the daughter of Hon. J. N. Brown, who was eminently successful here in business a long time and a highly useful Christian in the church and community. These two men were associated in business. The elder member of the firm saw the trend of the farmers to confine themselves to one crop and often counseled and urged diversification, but with only partial success.

Brother Norvell felt that things were going from bad to worse unless some change were brought about. The farms were getting poorer and farming results more unsatisfactory. He conceived the idea of operating a small cheese factory to develop dairying in the immediate territory. But this was out of his experience or training. It was a risk to undertake an enterprise of this kind, for profits were problematical and uncertain. But he wanted to help the farmers, and if he could help them to a better income his mercantile business might get the benefit of their improved condition.

So he went at his own expense to Wisconsin to see how the thing was done in those parts. Here he found individual cheesemakers, and in many instances certain dairymen combining to operate a cheese factory. He saw how it was done, and believed it could be done to better advantage in Mississippi. He employed an experienced cheese maker and installed the machinery in an old store building. He told the farmers to bring in their milk. If a man owned one cow he helped him to buy another. If he owned two, he helped him to buy two, and so on. And the milk came, and the cows grew and multiplied, and the land was soon flowing in milk and money, at least in small streams. And the grass grew and the lands improved, and the deposits in the bank increased. And he is president of the bank.

There was no trouble to sell the cheese, for one of the largest packing houses took his whole output. Good prices were paid for the milk and everybody was getting a square deal. Soon the house was too small for the cheese factory and a bigger and better one was built. They are not making any noise about it, but all business is better and you will see evidences of prosperity in new and comfortable homes. They are now making 3,500 pounds of cheese per day.

We have spoken of this because it is in a limited way a genuine case of farm relief, that may be copied in many other places and has possibilities of expansion indefinitely. The lesson first is that it is not primarily a matter for legislation. The man who is standing and waiting for the state or the federal government to do something for him will wait a long time, and he is in the meantime acquiring the habit of mind of a dependent waiting for a handout, and this is ruinous to manhood and that individual initiative which are necessary to success in any line. The Micawba attitude of waiting for something to turn up leads straight to the poorhouse.

Another thing that is hopeful about present day business is that it recognizes that business must be interested in the welfare of others. There is mutual interdependence and reciprocal interests. The man who looks out for others is most apt to prosper. In business as well as in religion, it is true, "Give and it shall be given you, good measure, heaped up, shaken down, running over, shall men give into your bosom".

Another thing we have to learn is to be willing to begin on a small scale. It is the only safe way to begin. The growth must be normal to be healthful. Too many people are unwilling to do anything unless they can see millions in it to start with.

Another necessary condition of farm relief is a willingness to work and cooperate with others that work. Farm relief or any other sort of relief that relieves us from work is exactly the thing we don't need. Every man is entitled to

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the fruits of his labor, but it still remains as true today as when Paul wrote it, "If any man will not work neither shall he eat".

Another necessity to farm relief is the working of our minds. Working with the head has always been more profitable than working with the hands. If it were not so a man would not be worth as much as a mule. That is what heads are for. The farmer needs it like everybody else. It is not an uncommon complaint that a farmer gets so little for the product of his labor. In some cases it is too true. But when it is it is generally true that he doesn't produce what is wanted and needed. When a man on the street stops an automobile from the country and pays the farmer fifty cents a dozen for peaches, he can't sympathize much with the cry against low prices. And when he pays forty cents a dozen for eggs in July, he wonders where all the hens have gone to.

The laws should be made to prevent injustice to the farmer, and this would probably necessitate some new legislation on taxes. Laws should be made giving the farmer an equal chance with everybody else; but the farmer will get the greatest relief by studying to know what is in demand, the best way to produce it, the cheapest way to market it and how he may cooperate with other farmers, and the merchant and the banker.

Last week's Baptist Message was a Layman's Special. Well done.

Rev. R. A. Eddleman is reported to have accepted a call to Rich, his home being at Clarksdale.

Miss Georgia Barnette has resigned as Secretary of the Baptist Woman's Work in Louisiana, effective in December.

Mr. John D. Rockefeller, Jr., will give \$400,000 to the cooperative work of Northern Baptists this Convention year.

Dr. L. R. Scarborough held a meeting at Midland, Texas, and received \$1,200 for the Fort Worth Seminary. There were 38 additions to the church.

One hundred were added to Istrouma Church, Baton Rouge, in a recent meeting in which the preaching was by Dr. W. H. Knight of Fort Worth. Of these sixty-one were by baptism.

Dr. and Mrs. B. L. Lockett returned from Africa so that Mrs. Lockett might undergo a necessary operation. It was successfully performed at Johns Hopkins and she is recovering.

Editor J. S. Compere tells of a Baptist Church and Campbellite Church at Duluth, Minn., merging. Which snake swallowed the other? The Campbellite preacher becomes pastor of the combination.

Dr. L. R. Scarborough in The Baptist Standard gives the history of the loan to the Seminaries out of other funds of the 75 Million Campaign. It is perfectly true and ought to satisfy anybody who is willing to weigh all the facts.

We are glad to have a communication from Mrs. Rosalie Mills Appleby, who is spending a short while with relatives and friends at Vaughan. She plans to return to Brazil in November if her health permits.

Pastor James Benjamin Parker of Ripley writes that they have had one of the best meetings in the history of the church. It was quiet and earnest; no attempt to reach the entire county or work up excitement, but the church was greatly revived. There were twelve additions, four by baptism and eight by letter. Rev. Chesley L. Bowden of Humboldt, Tenn., was the preacher and he brought great messages. Mr. W. Plunkett Martin led the singing and is unsurpassed.

B. C. Cook has resigned at Lagrange, Texas.

It is said that \$40,900 was given by Methodists of the South last year to pay the deficit on seven of their weekly papers.

The Religious Herald tells of a Danville pastor baptizing six people in one family the sum of whose ages is 367 years, ranging from 73 to 53.

Several Baptists and others from Jackson have attended the meeting at Crystal Springs this week, being conducted by twenty Baptist Churches of the county. The preaching is by Dr. M. E. Dodd of Shreveport. Many are joining the churches.

Commenting on the fact that Mr. Coolidge is said to receive \$1.00 per word for all he sends to the magazines, Editor L. L. Gwaltney says he himself has written 2,600,000 words in the past ten years. But remember that Mr. Coolidge first made his reputation by keeping silent.

Pastor A. M. Nix of Guin, Ala., baptized 41 and welcomed six others by letter at the close of his meeting in which he was assisted by W. W. Kyzar of Philadelphia, Miss. He says it was one of the greatest meetings in the history of the church and that Brother Kyzar is one of the best preachers he ever heard in a revival.

We have in a few cases upon the personal guarantee of pastors continued the Record to churches when their subscription was due. If this loss has to be made good by the pastor it is unfair to him. If the Record should lose it it is unfair to the Convention Board to bear the loss.

Dr. Compere has an editorial in The Advance discouraging special appeals as injurious to the budget. All right, we are for the budget, and do not favor special appeals unless they are an absolute necessity. But we have noticed that the churches that make the best response to special appeals, make the best response to the budget. We have noticed also that in some cases the churches and states which object to special appeals of others generally work special appeals overtime for their own interests.

Dr. Van Ness as Secretary of the Sunday School Board undertook this year the experiment of conducting the summer assembly at Ridgecrest. If it can be made to go, Dr. Van Ness will do it. A good program has been put on for the whole summer and a good attendance secured. We sincerely hope it will prove successful financially, for we believe Southern Baptists need just such a breathing place and that this is the best place in the South for it. The Mississippians who attended this summer have spoken in the highest terms of the service and inspiration afforded them.

Noxubee County leads the list of Associations in the time of their meetings, being held Aug. 28-29. All others are held from Sept. 3 to Oct. 26. Let the churches elect their messengers, urge them to go, and to stay through. Committees ought to have their reports prepared beforehand. Church clerks ought to have the letter ready with all statistical tables filled out. If you haven't the associational letter blanks, apply to the clerk of your association. They are sent through him. From Baptist headquarters here in Jackson will go out Drs. R. B. Gunter and P. I. Lipsey and Brethren G. C. Hodge and J. E. Byrd.

A KIND WORD TO LEGIONNAIRES

Dr. L. O. Dawson, in the Birmingham News, speaks a kind word to the American Legionnaires. Quoth he:

"Hey, there! All you American Legionnaires! I am with you all the way down the line in everything except one. I think I have told you in this column that 102 of my boys went into the World War from my congregation in dear old Tuscaloosa. When they left my very soul went with them and has been with them ever since. The last mother's son among them 'toed the mark' and made good in that awful struggle. They all came back with honor except three. They—God bless their memories—were brought back with double honor. We shed tears over their graves and, to keep our hearts from breaking, we thanked God that we had such sons to give.

"Yes, I am with you all the way down the line until it comes to your prize fights. Right there I am 'agin you.' In those brutal struggles you do great injury to the country you suffered so much to save.

"This I say, not because I am 'soft' and you are 'tough.' As a matter of fact, I am not so soft and you are not so tough as you think.

"I say it because I have thought the matter through and you have not.

"Say, fellows, couldn't you be just as happy with some other sort of sport?"

The Window—Our Y. W. A. Magazine

The whole world through The Window.

This Y. W. A. Magazine will bring the whole world to you in a new clear way.

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Purely for Pleasure.
The Bookcase.
Supper Menus for Y. W. A. Meetings.
Accounts of foreign Y. W. A. organizations.
Best Plans for Personal Service.
Looking in the Shop Windows.
College Y. W. A. Specials.
Grace McBride Y. W. A. Interests.

Glimpses Through The Window Pane

Mrs. W. J. Cox will write each month in a friendly heart to heart way—Talking Together on My Window Seat. She'll let us publish her Ridgecrest talks for the girls who couldn't hear them—

Adventuring with Christ on the World's Wide Highway.

Mrs. Una Roberts Lawrence will fill The Bookcase each month—not exclusively mission books but reviews of worthwhile novels, books we will want to read.

Cornelia Rollow, author of Songology, will have some new songs every now and then.

Mrs. Richard K. Redwine will select strengthening readings from God's Word for the Calendar and Daily Thoughts in The Window—

"Open Your Window Toward Jerusalem".

Our missionaries will introduce some of their fine Christian young women.

Think of all that The Window will reveal to us.

(Continued from page 2)

with death, and he deserted the victory of his own faith and prayers. But Jehovah read his heart and took him to Heaven in a chariot of fire, and Elijah came back a thousand years later and visited Jesus on the Mount of Transfiguration, in it all and through it all Elijah was saved on the sole ground of his personal faith in the unrevealed Christ. Like all the other saints of the Old Testament, Elijah saw Christ through Jehovah, while the saints of this age see the Father through Christ.

"God was in Christ reconciling the world unto himself", and we are all saved alike, or exercise our faith and God exercises his grace, so we are saved by grace through faith. The saints of the Old Testament and the Christians of the New Testament are both saved exactly alike, we see the Cross with Jesus suffering in our place, and the Father in His, with the Holy Ghost hovering near watching for a sinner to repent. Jews and Gentiles are both saved alike.

"Foxes have holes and the fowls of the air have nests but the Son of man hath not where to lay his head". But we have. Jesus became a wanderer that we might not have to wander, he was born in a manger that we might be cradled in the bosom of the Triune God, he lived in Nazareth that we might live in the New Jerusalem, he wore a crown of thorns that we might wear a crown of righteousness, he died the death of a criminal that we might not have to die at all.

"Hell hath enlarged herself" because some of humanity have determined to live there after they die; but Jesus is building homes for sinners who are willing to be door-keepers in the house of the Lord. Sinners who have turned with penitent yielding hearts have room with the redeemed host that are ready for the coming of the Lord, for "we have a building of God, an house not made with hands, eternal in heavens."

Where will the sinner stand? There is no room in the Heavenly land for him, unless Christ the Saviour shall represent him. If a man will not represent Christ here on earth, then Christ will not represent him in Heaven. If a man is ashamed of Jesus in this life, then Jesus will be ashamed of him in the next life. "Where shall the ungodly and the sinner appear?" Who is the sinner? He is the passive unbeliever, he does nothing, he is inactive as a sinner, he is negative, he may even be neutral, he is just a sinner.

Who is the ungodly? He is an active sinner, he is a positive sinner. He does things. He is a warrior in favor of Beelzebub, he is on Satan's side and every body knows it. Which is the worst, the sinner rank as an unbeliever, or the ungodly? Neither is the worse. There are no "big sinners" and no "little sinners" in the realm of humanity. They are all sinners, and Jesus gave his life for both on the same identical terms, repentance toward God and faith in the Lord Jesus Christ.

Is there room for sinners in the prayers of Christians? Is there room for sinners in the plans of the churches? Are the churches majoring on plans to reach the lost? Is there room for sinners in the many religious newspapers? Is there room for sinners in the many articles that we write and syndicate? Yes, there is room for sinners, but there is not enough room for sinners any where in any of our programs. There is not enough room for the sinner in our personal plans for life. Shall we let the sinner blunder along through life and wait and watch in vain for the encouragement that he needs that will lead him to Christ?

There is room at the Cross for him, our Heavenly Father had made provision for the future of the sinner who some time or other may turn and be saved. Jesus came and went with the sinner in mind, and though all the world may forget him, Jesus is seeking and saving and the Holy Spirit is searching the fields and hills for lost men. Time drags on, and men are absorbed

with worldly affairs, but wherever there is a sinner who is hungry for eternal life, our Heavenly Father will lead him to the light through some means that will reveal Christ to him, and the Holy Ghost will hover close around to give power and security.

Many of our churches have the sinner in mind, they arrange for some one to reach out after the sinner, and our schools are teaching and studying with the sinner in mind. Our great host of Christians are every where planning more and more to reach for the sinner and bring him to Christ. Our whole system of churches and departments of churches are praying for the sinner who may be in reach, and every hour and night there is some-where a strong tide of united effort to reach the sinners on the fields both at home and abroad. Jesus said for us to "teach, and to preach, and to be witnesses for him as long as there is a lost man to be found any where in all the world", and we are trying with renewed zeal to do that, for our Lord and Saviour has made room for every sinner in all the world. He has made room at the Cross, room in His grace, room in Heaven as fast as a sinner is saved. And we, His churches, have made room in our faith, room in our prayers, room in our plans, and we, the saved, remember what Jesus prayed, "Father, I pray for them that shall believe on me through their word."

(Continued from page 3)

fountain of water in the wilderness by the fountain in the way to Shur.... "And the Angel of the Lord said unto her, return unto thy mistress and submit thyself unto her hands...." "And the Angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for Multitude. "And the Angel of the Lord said unto her—".

Let us analyze this one use of "The Angel of the Lord"—For what is true here is true of the expression elsewhere. This expression, "Maleach Jehovah" is universally accepted as the pre-incarnate Son. The commonly accepted grounds are (a) The word Angel commonly refers to a class of Spiritual creatures; (b) The common word Angel usually refers to creatures. (c) The common word Angel usually refers to creatures. (c) That the word here implies one through whom work is performed. (d) Jehovah himself had already appeared to Abraham. (e) In Verse 10 he says, "I will multiply thy seed exceedingly." A promise a mere creature can neither make nor fulfill. Hence in the Old Testament, wherever the expression "Angel of the Lord" occurs it is always The Son of God before His incarnation.

2. The second in order of rank and importance would be **The Archangel, Michael**. In Daniel 10:13 he appears as a prince. "But the prince of the Kingdom of Persia withstood me one and twenty days: but lo Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia." (Dan. 10:13. The same in Dan. 10:21.

In Daniel 12:1 he is seen bearing some very special relation to the children of Israel.

In Jude 9 he is seen as having had in hand the body of Moses. "Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here he is in some unrevealed way he was responsible for the Moses. And the only other reference to him is in Thessalonians 4:16 where he is clearly stated to give the shout that will call the saints to meet the Lord in the air. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel; and with the trump of God; And the dead in Christ shall rise first." Thess. 4:16)

It is Michael and not Gabriel that will blow his trumpet and call forth the saints in the morning of the rapture. And I love to think that it was he who was sent to roll the stone

away from the tomb and to take his seat upon the stone and wait for the first comers in the early morn, and proclaim to the world, as a messenger from the Courts of Heaven, "He is not here He is risen." I think he must have been. I think Angels would vie with each other for the privilege of making such an announcement—carrying such a proclamation.

3. The next in order of rank seems to be **Gabriel**. What does the vision of the ram and rough goat mean? "And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision." (Dan. 8:16)

What do the seventy weeks mean? "Yea whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning being caused to fly swiftly, touch me about the time of the evening oblation. And he informed me and talked with me," etc. (Dan. 9:21)

And again: "And Zacharies said unto the Angel, whereby shall I know this? for I am an old man and my wife well stricken in years. And the Angel answered and said unto him, I am Gabriel that stand in the presence of God. And am sent to speak unto thee and shew thee these glad tidings." (Luke 1:18-19)

He stands in the presence of God. He is a special messenger of the revelation of mysteries and hard things to understand. He was, before Pentecost, what the Holy Spirit is now. The Holy Spirit now gives power of Spiritual understanding of mysteries of the believers. But let us not go into fanaticism here. The Holy Spirit helps us understand our problems in the light of the Word of God. He applies the Word to our problems. He helps us understand difficult passages and mysteries of the Book. But he does it in the light of the book itself. There is no need of Gabriel's ministry of revelations of mysteries. There is an answer in the Word of God for every problem confronting God's children. Ask the Holy Spirit to lead you into the knowledge of the Word of God. He will do it. He is our Gabriel. I sometimes wonder if Gabriel were not the Holy Spirit in the special ministry of revelation of mysteries before Pentecost, just as the Angel of the Lord was the Son in special ministry of manifestations before His incarnation.

4. The next order of Angels we come to is the **Cherubim**. Their place and work is easily located. "Give ear O shepherd of Israel, thou that leadest Joseph like a flock; Thou that dwellest between the Cherubims, shine forth." (Psalms 80:1)

Again: "The Lord reigneth; let the people tremble; he sitteth between the Cherubims; let the earth be moved." Psalms 99:1). God dwells in heaven between the Cherubim. It would take an entire address to develop the place and meaning in the Cherubim in all their relations to the redemptive work of God. Hence we can only note them. In heaven they surround and overshadow the person of God. Their first appearance is Gen. 3:24 in connection with judgment upon the race. In Exodus 25:18-19 they are placed upon the mercy seat where the Shekinah glory dwelt and sin was judged in the blood of atonement. In Exodus 26:31 they are wrought into the beautiful inner veil through which the high priest dare not pass save with the blood of atonement—in which sin was judged. In the first chapter of Ezekiel God is passing national judgment upon Israel. The Cherubim appear. In the fourth chapter of Revelation the Apocalyptic judgments begin, and the four living creatures, the Cherubim appear. They always appear in connection with judgment. They are never more than four and never less than two. Judgment is a vindication of the holiness of God. Some how, in some sense, the Cherubim are guardians of the holiness of God.

5. The fifth in order of Angels is the **Seraphim**. They only appear once. Their meaning,

place and service are vague. They appear in the sixth chapter of Isaiah. And then they appear in connection with the glory of God. And that is all we can know about them.

6. The next and last order of Angels is ministering Spirits. "Who maketh his Angels spirits, and his ministers a flaming fire." (Ps. 104:4)

They are vast in numbers. "The Chariots of God are twenty thousand, even thousands of Angels." (Ps. 68:17) Again: "And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: And the number of them was ten thousand times ten thousand and thousands of thousands." (Rev. 5:11) They are countless in number.

They minister to the saints in this life. They are guardians of the physical life of God's people in this life. "And he lay and slept under a juniper tree, behold then an Angel touched him, and said unto him, arise and eat." (1 Kings 19:5) Again: "The Angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7)

They safeguard us in the hour of danger. It was an angel that saved you so miraculously in that hour of supreme danger. A friend told me of standing on the street corner in a crowded city and seeing a mother and child start across the street. A heavy truck ran over the child's body. Everyone stood aghast. The child hopped up and exclaimed, "Mother, did you see that Angel lift that truck off of me?"

The Mission Worker some years ago contained the story of a missionary who had been sent to a dangerous part of Australia. He came back with a large sum of money belonging to the dying man whom he had been sent to comfort. He knew that a dangerous robber was aware that he was traveling alone, along the lonely path, through all the thick brush with all this money about him. When he came to a certain part of the road he felt frightened. So he got off his horse and stood by it, praying for faith and courage. He prayed until he had courage enough to get on his horse and ride on.

Some time later he was called to visit a man whom he recognized as the robber. The man wished to confess that he had followed the Missionary to rob him, but could get no opportunity. "Why did you not do it when I got off my horse?" asked the minister. "I could not then," said the bush ranger. "There were too many of you. You were not alone, but there was a man on each side of you." God did send his angels to encamp round about the minister.

The angels receive the spirits of departing saints when they die. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." (Luke 16:22)

"Oh come Angel band
And around me stand,"

is a prayer every saint may pray with certainty.

An old saint of my acquaintance lay dying one day. He opened his eyes and said, "Brother Muse, the Angels are coming. There they are. I am going." And he closed his eyes and lips and was gone.

A little girl lay dying, and lifted her hands and said, "Mother, there they are." "What?" inquired the mother. "The angels! The angels! There they are now." A smile and her little hands dropped in death. The eyes closed. The lips drawn in the wrinkles of the smile. And the angels carried her little spirit home.

The guarding angels gaze upon the saints of God in their daily life and conduct. They observe us in all that we do. "For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." (1 Cor. 4:9) In that hour when no man sees you, in that hour when you are hidden from every human eye, remember, the angels whose it is to guard you through this life, and finally to bear you home, see you.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Tithes and Offerings as Recorded in the Bible (Continued from last week)

2. TITHES.

The children of Israel were during this period required to give each year two tithes, or 20% of their increase, in addition to all their offerings and sacrifices, and every third year they were required to give three tithes, or 30% of their increase, in addition to all their offerings and sacrifices.

(1) The first tithe.

God gave the land of Canaan to the children of Israel as an inheritance forever (Lev. 23:10). He gave to the priests the offerings and sacrifices of the children of Israel as their portion forever (Num. 18:9-20). He gave to the Levites all the tithe of the children of Israel as their portion forever (Num. 18:21-24).

The Levites were given not all the tithes, but all the tithe, that is all of the first tithe of the children of Israel. They were to receive all of the first tithe, not only during the wilderness wandering, but throughout all their generations; therefore, they received no portion or inheritance with the children of Israel (Num. 18:21, 23, 24).

(2) The second tithe.

In addition to giving a tenth of their increase to God, all of which was used for the support of the Levites, (Num. 18:21-24), the children of Israel were required to set apart another tenth of their increase, and eat it themselves before the Lord in the central place for worship in order that they might learn to fear God always (Deut. 14:22-23).

The children of Israel were not allowed to eat any part of their tithes within their gates. They were to take all of their first, and all of their second tithe to the central place for worship (Deut. 12:6, 11). They were also required to take all of their offerings and sacrifices to the central place for worship (Deut. 12:5-14).

Those who lived so far from the central place for worship that they could not carry all of their offering and sacrifices and tithes were permitted to reduce their second tithe to money, carry the money to the central place for worship and there buy with it anything they wanted to eat and drink (Deut. 14:24-26).

When going to the central place for worship the Israelites were required to carry with them their sons, their daughters, their man-servants, their maid-servants and the Levites within their gates, all of whom were to eat of the second tithe while attending the central place for worship (Deut. 12:12, 18-19; 14:26, 27). All except the Levites were to eat also of the offerings and sacrifices after the priests had received their portion of the offerings and sacrifices (Deut. 18:3; Lev. 7:31-34; Deut. 12:5-7, 17-19, 26-27).

(3) The third tithe.

In addition to giving the first tithe of their increase, all of which was used for the support of the Levites (Num. 18:21-24), and in addition to giving the second tithe of their increase, all of which was eaten in the central place for worship by the Israelites, their sons, their daughters, their man-servants, their maid-servants and the Levites within their gates, (Deut. 12:17-18; 14:22-27), the Israelites were required to lay up within their gates every third year an additional tithe of their increase.

All of this was used for the support of the Levites, the poor, the orphans and the widows (Deut. 14:28, 29). The Israelites were not allowed to eat any part of this tithe, nor were they allowed to use it for any purpose other

than the support of the Levites, the poor, the orphans and the widows (Deut. 26:12-14).

The poor, the orphans and the widows were allowed to eat only of the third tithe. The Israelites, their sons, daughters, man-servants and maid-servants were allowed to eat only of the second tithe. The Levites received all of the first tithe, and a part of the second and third tithes because they had no portion or inheritance with the children of Israel (Deut. 12:12; 14:27).

3. DUTIES OF THE LEVITES.

Since God chose a central place for worship, and since the tabernacle was no longer to be carried from place to place, there was no further need of all the Levites serving in and about the house of worship (of the Levites, there were 23,000 males between one month and fifty years of age). The Levites were, therefore, assigned additional duties at various times during this period.

The Levites were scattered throughout the land of Canaan.

Forty-eight cities (an average of four cities for each of the twelve tribes) throughout the land of Canaan were set apart for the Levites to dwell in. Six of these cities were cities of refuge (Num. 35:1-8; Josh. 20:7-9). It is said that the cities which were set apart for the Levites to dwell in were so located that every Israelite was within a half day's journey of at least one of them. The cities of the Levites could not be sold (Lev. 25:32-34).

(1) Two hundred and eighty-eight Levites sang and played in the choir and orchestra in the house of Jehovah (I Chron. 15: 16-22; 6:31-33, 39, 44; II Chron. 5:13; 6:6).

(2) Some of them served as porters in and about the house of God (I Chron. 9:22-27).

(3) Some assisted the priests in all the work of the house of God, thanked and praised God every morning and evening, offered all burnt offerings on the Sabbaths, on the new moon and on the set feasts and kept the charge of the tent of meeting (I Chron. 23:27-32).

(4) Some guarded the treasuries of the house of God and of the devoted things (I Chron. 26:20-28).

(5) Some taught the book of the law of Jehovah in all the cities of Judah (II Chron. 17:7-9).

(6) Some had charge of killing the animals offered for sacrifice (II Chron. 30:17).

(7) Some served as scribes (II Chron. 34:13).

(To be continued)

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

Brother Wade D. Smith and Brother Atley J. Cooper assisted Pastor R. R. Jones in a great meeting at South McComb Church for two weeks, closing Sunday night. There were 93 who joined the church, enough almost to encircle the tent. They go from here to Bunker Hill in Marion County to assist Pastor Aultman in a meeting. We shall all be sorry to lose Brother Smith from the state evangelistic force, as it is his intention to return to the pastorate in the fall. The church at Fort Worth where he was pastor before coming to the evangelistic work, it is said, has never accepted his resignation, but employed a supply pastor for these two years. Now they insist on his coming back and he feels his duty to his family and the necessities of his health require that he should give up the strenuous work of evangelism.

W. M. U.

Holding Forth the Word of Life. Let us say it over often. Let us live it day by day.

There are twenty Societies in Mississippi that can easily give \$200.00 during the Week of Prayer. Magnify yours, Beloved, and make it one of them.

There are forty-five Societies that can without an effort give \$100.00 to the Week of Prayer.

There are ninety-five Societies that can give fifty dollars to this same Week of Prayer.

Where in the above classification are you going to stand?

Both the Themes that Miss Wilma Bucy calls our attention to on this Page are well worth our consideration. Just at this time the last one is specially noteworthy. Your Office Force does not object to making out Programs; indeed it has become "second nature" to some of us. But when we look round and note the many splendid women and young women who have such fine ideas on the Work—we do long for some new program—brains.

Now, You to whom this comes, if the thought strikes home, sit right down and make out a Program for an Associational Meeting. And mail it to this office! We should like to hear from many of you.

Called Home

Throughout the length and breadth of this State, and beyond our borders there is sadness today because Harry Watts has been suddenly called Home. While waiting a few moments in Hernando in a drug store, standing near his beloved wife, the Call came and his answer was immediate.

He was a good friend of this entire office Force. How we shall miss his genial smile, his hearty greeting which was ours every time he came this way. He was so fine, so helpful, so uplifting.

"He could not frame a word unfit;
An act unworthy could not do.
Honor prompted every glance;
Honor came and sat beside him,
In lowly cot or painful road,
Or in his best loved House of God."

—M. M. L.

July 26, 1929.

Our State Mission Week of Prayer

We are so pleased that already calls are coming for the State Week of Prayer Programs. Somebody is interested in her own State, and in her Lord's concern for our Commonwealth.

The programs will be sent out early in September. You will not need them before that time because all material will be prepared for each program; and we do not wish to send them so far ahead of time that they may be misplaced.

The Week selected is September 30-October 4. We trust that each W. M. U. will arrange NOW not to let anything interfere with the observance of that special Week. Should it be humanly impossible for you to observe just that Week, we urge that another as near that time be selected. And may we lovingly insist that the ENTIRE Week be observed. Surely one hour each afternoon or early morning each of those days can be given to worship IF we plan for it before hand.

We are urging also that EACH program be carried out. Some one says, "But we have not all the Junior Organizations". In case you have not, give special attention to that program whose Organization is lacking. You do not know what may come of the observance of it. This may be just the way in which you will grow that Or-

ganization; but in case you do not accomplish this, you, as members of the W. M. S., cannot afford to leave untouched the information and inspiration that our Young Peoples' Leader has given in these programs.

Finally, The Offering: Beloved We Are Asking For \$1,500.00 For This Week Of Prayer Offering

HOW shall we secure it? Let's try this plan: Let EACH of us with earnest prayer to our Father, plan to lay aside NOT LESS than ONE DOLLAR each week, beginning with the first week in August for this purpose. Then let's add this sum to our Gift that we bring Him during the Week of Prayer. There are mighty few of us that cannot do this these Autumn days when the fields are so white, and crops are so abundant.

May we not covenant together to prove our love by our gifts?

The Window

Our Miss Traylor is sending a love letter to her Y. W. A.'s over the State, requesting that each of these Organizations subscribe for at least one copy of "The Window" at once, so as to secure the first number of that beautiful magazine, which comes out in September.

Mothers, I am sure many of you will want to place on the desk of your daughter, whether she remain at home or go away to School, this splendid Magazine, beginning with the very first copy. Suppose you send that dollar at once and surprise her with this attractive gift that will be a pleasure to her throughout the coming year. Send the dollar to Miss Juliette Mather, 1111 Comer Building, Birmingham, Ala. Then drop a card to Miss Traylor and tell her what you have done. How we thank you!

Alabama's Mississippi Secretary

Does that title sound a bit conceited? We do not mean it that way. We are just thankful that our own Wilma Bucy is such an expert that she is wanted in many places. We are specially thankful that our sister State, Alabama has secured her. One of the first articles she sends forth that specially claims our attention is the one we clip from The Alabama Baptist and give to our own readers.

Your corresponding secretary wishes to have a column for "Helpful Suggestions" for society leaders and hopes there will be many contributing to it. One of the most helpful suggestions that I can make is that each president purchase a copy of the book from which the following excerpts are taken:

"SOME THINGS TO DO"

Rotate Offices

Our churches are made up of two classes of folks—some who have to do everything and some who have nothing to do. In these days our ideas of faithful service are being revised a bit. We used to praise the woman who held the same office for half a century, who won her victories singlehanded and built up a great work so dependent upon herself that it crumbled and fell when she dropped out.

Now we recognize that while such a woman may be faithful, she is not efficient. The really efficient worker is the one who enlists and trains others for service, and who lives it. Things will surely drop to pieces as "We will never find any one else who can do the work as you have done it. Things will surely drop to pieces when you have gone." The really efficient woman uses her experience to train her successors to do the work contemplating the collapse she feels must inevitably follow her removal, she is constantly enlarging and training the force of workers.

"But," came the protest when the rotation of office was proposed in a certain missionary society, "there is only one woman in our church who knows how to preside over a meeting."

"That in itself," said the efficiency expert, "is

an unanswerable argument for the training of some other women to preside."

How Rotation Succeeded

An officer of a society in South Carolina writes of what rotation of office did in her society:

"We had been meeting year after year and moving 'that the old officers be re-elected' until we never thought of anything else. Then along came the delegate from the convention, proposing the rotation plan. We thought it would deal a death-blow to our society. Notwithstanding the fact that our church roll records the names of over 500 members a majority of whom are women, we had fallen into the habit of depending on two or three women in the missionary society for everything. When we placed a resolution that no officer could succeed herself in office for more than one term we had to begin a hunt for new material. We found our church full of capable women who had never been asked to do a thing. We avoided the mistake many societies have made of having all new officers go in at once, by a ruling that only one-half of the officers should be changed each year. Now, instead of having only one woman who can preside at a meeting, we have half a dozen. Our society has pulled up out of the rut and our work is advancing splendidly, while each year records the addition to new workers to our force."

Good officers are made as well as born.

Program Preparation

The people who get most out of a program are those who put most into it. Here indeed is something to do. Most of our denominations furnish to their societies excellent canned programs. The writer has conducted a program cannery for years and pronounce the same to be a legitimate and needful business, but this pronouncement is followed by a plea to the presidents and program committees that they prove themselves something more than mere can-openers. Missionary programs have a distinct tin-can flavour if they are merely run around, poured out and served. The cannery officials expect the local societies to run out into their own gardens to pluck a crisp, fresh sprig of parsley which has grown since those programs were published, with which to garnish them before serving. They expect the program leaders to sometimes add a few ingredients from their own larders and once in a while to evolve appetizing croquettes from the plain canned salmon shipped to them.

"How can we get our women to take as much interest in the missionary programs as they take in the Woman's Club programs?" comes the query.

"By getting them to put as much into the missionary programs as they do into the Woman's Club programs," is the answer.

Instead of having programs which show the wonderful versatility of the pastor's wife or some other woman who is expected to open the church, distribute the hymn-books, play the organ, lead the singing, lead the prayers and do most of the talking, make your meetings depend on as many people as possible.—Missionary Methods for Church and Home.—Katherine S. Cronk.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

Bishop Bratton, at a dinner in Jackson, was genially patronized by a millionaire.

"I never go to church," the millionaire said. "I guess you've noticed that, Bishop."

"Yes, I have noticed it," said Bishop Bratton gravely.

"I guess you wonder why I never go to church don't you?" the millionaire pursued. "Well, I'll tell you why, Bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said Bishop Bratton, smiling. "There is always room for one more."—Ex.

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East Mississippi Department

By R. L. Breland

Truth, and The Truth

Pilate asked Jesus, "What is truth?" Jesus had just said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice". Jesus had prayed before, "Sanctify them through thy truth: thy word is truth". We do not learn that Jesus made any reply to the question of Pilate. He realized, no doubt, that Pilate would not hear the truth, so he kept silent.

The truth, therefore, is the word of God, "Thy word is truth". There is truth that is not found in the word of God; scientific truth, historic truth and various kinds of truth on many different subjects not found in the Bible. But The Truth, all the revealed truth from heaven, is found in the Bible and in the Bible only. No other book, no other source, brings us The Truth. The Bible merely expresses The Truth, Jesus is the truth: "I am the way, the truth and the life". "The word was made flesh"—"Thy word is truth"—, so Jesus was The Truth revealed in fleshly garments. He lived out The Truth before the eyes of men. The Law and The Prophets was the daily life of Jesus. The word was made flesh and in the flesh the Law and the Prophets was fully exemplified and fulfilled in the life of Jesus as he dwelt among us. Thus The Truth, God's word, was made understandable to man as it was revealed and exemplified in the life of Christ.

In Christ "The Word was made flesh" and in the Bible the same Word is made reading matter. No difference is there in the Word in each case, just expressed differently. Christ lived the Word out in living deeds in his flesh, in the Bible the Word is left on record so that The Truth may be read of all men. It is just as powerful in the written form as in the fleshly form; both are the Word of God, The Truth.

There is neither spot, wrinkle nor error in either. If there be additions or mistranslations in the Bible as we have it today that does not hurt the truth of the Word; it only shows the infallibility of poor human flesh.

One may tell the truth and never hear of the Bible, but none can know or tell The Truth unless he knows the Bible; for The Truth is found only in the Bible. The Bible is The Truth, the whole Truth and nothing but The Truth; so to know The Truth one must know the Bible, the revealed word of God.

Not truth, but The Truth, makes men free. No other system of truth can free men and women from the slavery of ignorance, sin, death and hell. The Truth and The Truth alone can set the prisoner free. How precious, then, is The Truth! No wonder then that Solomon said, "Buy the truth, and sell it not"; it is a precious possession.

Another thing about The Truth is the fact that it is to be told to others. Jesus commanded that it be preached to all nations and to every creature. Since The Truth and The Truth alone will set men free, and all men need to be set free, "for all have sinned", and since it is true that before one can be set free he must know The Truth, it is very important that it be told. The gospel is God's method of telling The Truth; so he said, "Go ye into all the world and preach the gospel to every creature". That is my job, that is yours. We must preach The Word or be found unworthy servants. The world is waiting, dying for that Word. We have it; what are we going to do with it? How some of us who are able are sinning against this command, sinning against dying humanity and against God in withholding The Truth. Some day we will suffer loss and will be sorry for our stingy sinfulness. Give of the gospel, which is The Truth, to all the children of men, for The Truth will make men free.

Notes and Comments

The Yalobusha B. Y. P. U. Convention, which was announced to meet at Water Valley July 23rd, was called off because of misunderstanding and will be held elsewhere later.

The Leggo-Big Springs revival meeting began at Sylvarena School Thursday of this week. Rev. Bryan Simmons and Singer Key of the State Evangelistic forces are conducting the services. This is in Yalobusha County. They go to Spring Hill, Tallahatchie County, the first Sunday in August.

"Are you afraid of the devil? If you are not you are a coward and a dangerous person."—W. R. Cooper.

Both Dr. W. R. Cooper, preacher, and Rev. John R. Breland, singer, did good and satisfactory work in the revival at Oakland last week. The results of the meeting cannot be given at this writing as the meeting did not close till Sunday night.

The death of Rev. J. B. DeGarmo, which occurred at the Baptist Hospital, Memphis, last week, was a sad blow to the Baptist work and the cause of Christianity generally. He was one of our safest and most enthusiastic evangelists. May his loved ones be comforted in the fact that he is at rest.

(Continued from page 10)

YOUNG PEOPLE AND ADULTS Campaign

The Sunday School Young People's-Adult Department of the Baptist Sunday School Board is launching a campaign for Standard classes and departments, registered classes and Home and Extension departments, and increased circulation of the department magazine, SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS. Each state secretary is responding nobly in accepting quotas and the goals for each state will be announced at an early date.

Approved Workers

A fine list of real promoters of Sunday School work in the Young People's and Adult departments over the South have recently been enlisted as approved workers for this Department in each state. They will advance the work in their own states in an effective way as they are called upon from time to time to conduct conferences and teach in various training schools, assist in enlargement campaigns, and further the work in Young People's and Adult departments by assisting the state secretaries in this way in the all-important tasks in these two departments.

Registered Classes

The goal for registered classes for this year from April 30th, 1929, to April 30th, 1930, is 2,000. Thus far we have 168 as a starter. If the unusual record of the First Baptist Church, Wichita Falls, Texas, with 16 new registered classes in one day, were duplicated many times, the reaching of the goal would be assured. Write today to Mr. William P. Phillips, 161 Eighth Ave. No., Nashville, Tenn., or your State Sunday School Secretary for registration blank if your class is not registered with the Sunday School Board. Find out the six reasons why your class should register.

Is Your Circle Complete?

This is the title of one of the new promotional pamphlets from the Sunday School Young People's-Adult Department. They are free. Ask us for one.

STRINGER

We have just closed a fine meeting with the church at Stringer. Bro. W. B. Abel of Collins did the preaching, which was of the very highest type. That his messages were well received was demonstrated by the fact that the interest was good from the first service to the close, congregations growing larger all the time. The cooperation of our own people as well as other Christian people of the town was fine. Seven were added to the church, four by letter and three by baptism. By unanimous vote of church and congregation Bro. Abel was invited to be with us again next year. The people were liberal toward the visiting preacher and pastor, adding a generous pounding to the pastor and family in addition to the cash offering. We thank God and take courage.

—E. A. Phillips.

HEALING HUMANITY'S HURT

A True Hospital Story

He was a prominent business man from a distant place. From the first it seemed that he would die. His wife, son and daughter-in-law were here. Cultured, Christian folk they were; and every one was impressed by their quiet demeanor. They attended the morning chapel services at times, the young men went to Rotary luncheon with me two or three times, and their conduct was that of noble God-fearing folk.

After weeks of suffering the father passed away. The family were sorrowful, of course; but their testimony was that the whole atmosphere of this hospital was so markedly Christian that it seemed he and they had a foretaste of heaven even here amongst so much suffering.

Is it not worth while to operate a Christian hospital for the well-to-do who pay all their own cost? I believe it meets the approval of the Great Healer.

Do you have a part in this work?

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Sixty-second year begins September 24, 1929.

For information address:

MILTON G. EVANS, D.D., LL.D., President.

The Sunday School Department

SUNDAY SCHOOL LESSON

July 28, 1929

The Story of Daniel,

Dan. 1:1-4, 19, 20; 2:17-24

(From Points for Emphasis by H. C. Moore)

Golden Text—They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Dan. 12:3.

1. **Daniel's Childhood** was spent in Jerusalem. He was born there. He belonged to the royal family. His parents were evidently pious. He received the best of training. The foundations of the highest culture were laid in his boyhood days. The pious instruction he received at home was supplemented by that he received both in the court and in the Temple. It was his privilege to hear doubtless many times the great prophet Jeremiah. He knew from personal observation the public life of Jehoiakim the wicked king of Judah. He must have been inexpressibly thrilled with interest and consternation over the famous battle of Carchemish where the forces of Babylonia under Nebuchadnezzar routed the Egyptian armies and put to an end their power in the East. But the Babylonian conqueror, determined to clear the way westward to the Nile valley, would not allow the kingdom of Judah to stand in the way. Hence Jerusalem was besieged and the conqueror went away with large treasure including Temple vessels and with many captives including Daniel. With unutterable emotion the lad of sixteen or eighteen years of age must have made the long journey overland to Babylon the magnificent capital of the mightiest empire then upon the globe.

2. **Daniel's Education** was completed in Babylon. Oriental monarchs in ancient times were accustomed to give the choicest of their captives the best of educational opportunities and to trust them in positions of great responsibility. Such a policy would pacify captive peoples and might also be helpful in thwarting native intrigues. So one of the royal officers named Ashpenaz was instructed to put in college four of the captive youths from Jerusalem who may have been actually selected on the eve of their departure though possibly chosen after arrival in Babylon. They were selected because of their princely ancestry insuring all that is meant by good blood. They not only had no physical defect, but were good-looking and as attractive in disposition as they were comely in person. They were intellectually gifted, combining insight with intelligence and skill with alertness. They were all prepossessing in appearance. In fact, they were the kind of young men whom the king would like to have as personal attendants and representatives in court functions. The

curriculum included the language and learning of the Chaldeans. Indeed the Chaldeans, strictly speaking, constituted the learned class in Babylon. There were many branches of Chaldean culture both artistic and scientific, practical and purely cultural. Astrology and magic were prominent. And the work in language included the mastery of several tongues in common use at the capital—Accadian, the ancient language of sacred magic, the Assyrian, in which court records were kept, Aramaic which was the language of commerce, and of course additional languages must have been mastered including Hebrew, Egyptian, and Median. The task set for Daniel during his three years' college course at Babylon was enormous. But he was a diligent student. He and his companions, under high moral and religious impulse, declined to defile their bodies with the king's wine and meats which were forbidden them under the Mosaic law. At length the course was completed and the examination was conducted by the king in person, possibly with a number of assistants either from the college faculty or from the court. The tests must have been very severe, but the four Hebrew youths stood at the head of the class. Nebuchadnezzar at once accepted them as his personal and constant attendants declaring that in wisdom and understanding they were ten times better than any others among his renowned magicians and enchanters.

3. **Daniel's Public life** began with his interpretation of Nebuchadnezzar's forgotten (or at least withheld) dream. It was in the second year of his reign that he had a mysterious and troubling dream. He summoned the wise men of his court and demanded that they should describe and explain his dream which he thought must vitally concern his kingdom. When finally they acknowledged their inability, Nebuchadnezzar ordered them executed. The sentence included Daniel, now recognized as one of the wise men of the country. Not having been consulted, he was at his request given audience with the king and granted an appointment next day. He then went to his house and consulted his three companions requesting prayer in which all must have joined with the utmost sincerity if

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Motto: *Work Wins*

J. M. Starke : : : Montgomery, Ala.

not agony. The secret was thereupon revealed to Daniel in a night vision. He then offered his prayer of thanksgiving, acknowledging God as the source and giver of wisdom and might, as the Supreme Ruler, who, in the exercise of infinite power, changes kings and countries at his will, and who in his omniscience knows and reveals and causes to understand. After thanking God for the answer to their prayer, Daniel appears before the king and not only reproduces the king's dream but actually interprets it to the satisfaction of Nebuchadnezzar. The king could but be profoundly moved to honor Daniel and to recognize Jehovah.

TWO CARTERS FOR CLARKE

Some one said that the "new firm" for Clarke Memorial College was "Lowrey, Carter and Carter!" Well, the head of the firm is certainly glad to have the other members of the firm connected with him. It is W. T. Lowrey, President, J. R. Carter, Bus. Manager, John F. Carter, Registrar.

Dr. John F. is a double Doctor. He is both a Th.D. and a Ph.D. He is the scholar of the faculty and to those who do not know it I should like to say that he is an excellent preacher, an excellent teacher and a real man. I helped to build him. He is O. K. "Everybody knows J. R. Carter!" A. E. Jennings once said about him that he could make a dollar go further than any other man he ever saw. I said for many years that there was no better orphanage superintendent in the South than J. R. Carter. I said correctly. I have known him "all the way back." He is "the pure stuff." He is "every inch a man." I know, I do not have to guess!

There is a great opportunity here at Clarke. We draw a fine class of patronage here; boys and girls with strong bodies and strong minds; boys and girls who have been raised in good families where they have been taught to behave, and economize, and work, and to depend on their work for success. These boys and girls can be developed into men and women of value; sure enough men and sure enough women!

With the help of the two Carters and other fine teachers and faithful helpers, I hope to do here the most useful work of my life. A friend said the other day that The Lord had called me to many important tasks, but to none which offered larger usefulness than the one to which he had called me now.

It is not my ambition to make Clarke a university or even a Senior college, but to make it the best coeducational junior college in The South. "Who is on The Lord's side?" Let him help!

Hopefully,

—W. T. Lowrey,
President

TABERNACLE BAPTIST PARSONAGE OPENING

Tabernacle Baptist Pastor, A. Reilly Copeland, Waco, Texas, announces formal opening of the beau-

tiful new modern eight room brick veneer parsonage home, Monday night, July 22, at 8 o'clock. The pastor and family invite all members and friends of the church to be their guests at that time and inspect this attractive home, which is said to be the most complete church parsonage in Central Texas. (Orchestra music and refreshments.) Rev. Copeland has been pastor of the church since 1922. Each year the church has grown in interest, numbers and enthusiasm. Besides the many church activities under Pastor Copeland's leadership, they have held 13 church revivals, the pastor conducting 5 of them. The fall revival will be held under a large tent, led by the pastor and two noted Gospel singers, assisted by local workers.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: 1 Sam. 16:1-13

If we wanted to give a name to our lesson today, we might call it, "The Choosing of a King". The people of Israel had gotten tired of having the Lord as their king, because they said they wanted a king to judge them, and ride out to battle and fight for them. They wanted a king that they could see, like those the other nations had. So God let them choose Saul, who was a tall, handsome young man. But Saul disobeyed the Lord, and the Lord rejected him as king. The prophet Samuel grieved about this, but God told him not to be sorry any longer. That He had provided a king from among the sons of Jesse who lived at Bethlehem. It was Samuel's duty to anoint the new king with oil, pouring it on his head as a sign he was to be king, but Samuel said Saul would kill him if he knew about it. So the Lord told him to go to Bethlehem and hold a little church service, as he sometimes did, and to invite Jesse and his family to the service. And so they came, the father and seven sons. When Samuel looked at the oldest boy, Elias, he said, "Surely this splendid young man must be the Lord's choice", but God told him Elias would not do, because his heart was not as beautiful and clean as his face. Then the second son came up, Abinadab, and after him, his brother, Sham-mah, but the Lord could see them more clearly and truly than Samuel could, and he said that neither of these would do. When all the sons had walked by, God said that not one of them was the one He wanted to make a king out of, so Samuel asked Jesse if all his sons were there. The youngest one, the father said, was taking care of the sheep. Things could not go any further without him, the prophet said, so he was brought in. David was a handsome lad, with bright color in his cheeks, and as soon as he came in, the Lord said to Samuel, "Here is the one: pour the oil on him!" David was not made king for some time, but from that day, when the anointing showed his family that God had chosen him, the Spirit of the Lord was in him, and directed his life.

My dear Children:

Did you ever hear anybody say, "I took my foot in my hand and put out"? It means he got in a big hurry about something. Don't ask me how it comes to mean that, but it does. Well, I want us to take our foot in our hand and attend to a little matter. You know, in September, we want to send to the Baptist Bible Institute for Miss Gladys, half of the scholarship we have been trying to get up for her for the next session and that half is \$80—eighty dollars. I have been looking into our B. B. I. account, and I find that we have there \$40. Forty from eighty leaves forty, doesn't it, boys? (We girls are so poor on figures!) That means that in about a month from the time you read this, we ought to get up \$40. But we can do it, if we will. I'm going to give a good contribution myself, and I'm looking for you to be generous. The only thing that bothers me is that you might forget it! O please, don't forget it! We can't do much if you forget it. Now is the time for all good boys and girls to come to the help of the Circle. Will you do it? I'm sure you will. I'm not going to forget my part.

Much love from —Mrs. Lipsey.

Dear Mrs. Lipsey: July 11, 1929.

Here I come begging a space on the children's page. I have a Tom

cat for my pet. When he wants to go out of the house he comes and meows. He is very nice. I have a sister in the hospital. She has been very low. But yesterday she was lots better. I am sending 5c to the B. B. I. girl. Won't you please print my letter? I am surprising Mother. Good night.

Essie B. Currie.

How fine it is that Sister is better, Essie. I hope she is almost well now. Come again to see us, and try to get up something for our B. B. I. fund.

Shiners, Miss., July 13, 1929.

Dear Mrs. Lipsey:

I wonder if you have forgotten me? It has been almost two years since I have written. So I guess all of you have forgotten me. I was fourteen years old the eighteenth of May. I have a twin sister. Her name is Ola Mae. I have four brothers and four sisters. My oldest sister is in training at the Infirmary hospital in Jackson. I have one brother married. He and his wife live in Jackson. My father has been taking the Record for a long time. I surely do enjoy reading it. Revival meeting has been going on at New Hebron this week. It closed last night. Bro. Gates from Laurel has been doing the preaching. Our meeting at Stonewall starts third Sunday in this month. We haven't gotten any one to preach for us yet. Brother Gullet from Parchman Farm preached for us last year. We all liked him fine. I am President of the G. A. at Stonewall. Mrs. C. V. Dodd is our Leader. She surely is a fine leader. It won't be long before school starts again. I surely will be glad when it starts. I will study the eighth grade next year. I will go to the Old Hebron School this session. While I am visiting in Jackson sometime I am going out to the Orphanage. Love and best wishes.

Lola Mae Cline.

I certainly haven't forgotten you and Ola Mae, Lola Mae. But it hasn't been as long as you think, for we began the Children's Page a year and a half ago. Can't you, as the President of the G. A.'s at Stonewall, you and Mrs. Dodd, get up a contribution from them for our B. B. I. girl? I wish you would.

Coffeenville, Miss., July 12, 1929.

Dear Mrs. Lipsey:

I am coming to be with the happy band again. It has been some time since I have been with you. I am 13 years old, and am in the seventh grade. My teacher is Mrs. Belle. I have two sisters. I have one pet cat. The last time I wrote I had two Grandmothers living but now I am left with no Grandmother at all. Mrs. Lipsey, I read Jeannie Howe Lipsey's letter and am going to try to solve the problem. My guess would be that she said cat. I hope my letter misses the wastebasket. Your friend,

Martha Schmitz.

You will see the dear grandmothers again, Martha, if you are a Christian, but it is sad to part with them here. I shouldn't wonder if you are right about what Jeannie said. But who is going to decide?

London, June 28, 1929.

Dear Mrs. Lipsey:

Well Grandma, I went to the London zoo the other day and saw many Americans among the strange animals there. The zoo is not far from our house and sometimes in the early mornings I hear the lions roaring.

Well, I never knew there were so many funny creatures in the world.

I saw the giraffes, eating out of a high tree; long tailed monkeys swinging about on poles, long legged birds just sitting still, long nosed parrots talking angrily, and the lion sleeping peacefully.

We visited the big mouthed hippopotamus, the horried looking, but friendly, wart-hog, the panting bears, the striped tiger, the bright peacocks, the horny faced rhinoceros, the timid little deers and some goats that were not timid.

But these—except some of the goats—were not Americans.

One of the best looking Americans we met, I am ashamed to say, was crying like a sick baby. He was the American elk, or Wapiti, like a tall red cow with branching horns. As he walked about he was making a silly little sound, but he came up to us at the fence and seemed to like it when we patted his nose.

The fierce and shaggy American buffalo was so rough looking I was almost sorry he was a fellow countryman of mine. He and his wife and their little calf buffalo sprawled on the ground as if they were weary of England.

But—oh, my—you should have seen the little American wolf, a baby timber wolf! He waddled friskily about on his huge paws and looked so happy I wanted to pull his tail in a friendly way. And his mama—she wasn't a wolf at all! She was an ordinary, quiet red dog! The little wolf is an orphan and the mama dog is taking care of him!

Then of course the zoo had possums and coons like those in Mississippi. And mountain lions too, that I hope don't grow in Mississippi.

There were lots of baby animals there. The funniest was a tiny monkey who danced about like he was crazy, jumped from pole to pole, then would run and hug his mama. People stood around in crowds and laughed at him. He could do stunts I can't do at all, and Father was about to swap me in for him, but Mother said no sir!

Then we saw a baby elephant, walking about loose among the people. He paid no attention to them at all, just swung along waving his long snout and little tail. I wish I could have him.

And a baby camel too, we saw. While I was having my picture taken by his pen, his mama stepped on him and he said a long "ba-a-a-aw!" which means "ouch!" I think, in camel language.

Well, I saw lots of other beasts, Grandma, but I'm getting sleepy now—just like I did while I was trundling home in my go-cart. Thinking of the zoo creatures, I went right to sleep while Father was singing:

"I went to the animal fair.

The birds and the beasts were there.

The big baboon, by the light of the moon

Was combing his auburn hair.

The monkey he got drunk, He stepped on the elephant's trunk, Elephant sneezed, fell down on his knees—

And that was the end of the monk!"

Well, yours truly, Grandma. Hope I see you soon.

Jeannie Howe Lipsey.

I think you were pretty smart, my Jeannie, to remember all those animals. Your father's song sounds very natural to me, for I've heard him sing it. Come soon, little daughter.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.

PENSIONS AND RELIEF

Your editorial "Baptist Pensioners" in your issue of July the 11th is rather vague. It doesn't say that you favor Pensions, or that you are opposed to them, but one would infer that you thought that the Preachers, as they went along, should have prepared for old age. Possibly my experience is the experience of all of the preachers who started out when I did—if there are any left.

I have been a country preacher for 53 years, and I am sure for the first 30 years, I never received enough salary to feed my horse, and keep up the repairs on my buggy. When I answered the call to preach, I had only a common school education but plenty of good common horse sense, and I expect I had as much education as John and Peter and James when Jesus said follow me and I will make you fishers of men. As I said, I spent 53 years in the ministry and nearly 20 years of that was spent in South Mississippi in the poorest part of it and I look back over the time I spent there with pleasure and many of the old brethren that haven't gone over, remember me. Any old Preacher that started when I did or about the time I did will recall that his experiences were similar to mine. Working all the week till Friday night and go for 25 miles perhaps and preach Saturday and at night and Sunday and at night and return Monday morning with God bless you ringing in his ears, but very little in his pocket.

I am now 77 years old and of course laid on the shelf—churches, like business men, want younger men. The Annuity Board is giving me a small amount that helps, and I never receive the check that I don't thank God and the Baptist brotherhood for remembering a poor preacher that has spent the best years of his life telling the wondrous story of the Christ and tried to lead them to Him that they might have life and have it more abundantly. I had the pleasure of being in your city a few Sundays ago and had the pleasure of worshipping in Calvary Church. Dr. King preached a wonderful sermon, and it was good to be there and listen again at the Gospel preached in its purity.

I hope those who read that editorial will not conclude that you are opposed to the old preachers receiving the small amount they get. We don't feel worthy of it but we appreciate it.

—R. W. Brooks.

Atmore, Ala., July 13th, 1929.

It seems the editor did not make himself sufficiently clear. The article on "Pensions" had no reference to the work of the relief being done by Southern Baptists. Always where there is need it is the duty of every Christian to see that it is met. The Board in Dallas ministers to all on the same terms. The article on "Pensions" had reference to special provision of those who have been amply paid for their services and are not in need.—Editor.

BAPTIST AFFAIRS IN NEWTON

During the year 1928 the Baptist forces of Newton were greatly strengthened by the coming of Dr. M. L. Flynt and family. For a number of years Dr. Flynt was surgeon for the Finkbine Lumber Company at D'Lo, where he built up a large practice. He, together with Dr. N. McMullan, purchased the Newton Hospital, which is now known as the Newton Infirmary. This has been greatly enlarged and much modern hospital equipment has been added until now it is a first-class institution, although it was already rendering splendid service to many. Dr. Flynt is an active deacon in the Baptist Church and is deeply interested in all Kingdom affairs. His coming to Newton is a distinct Baptist gain.

In the month of February the Newton Baptist Church called as pastor Rev. J. E. Wills, who had been for a number of years pastor of the Main Street Baptist Church of Hattiesburg. Because of his large and successful experience both as pastor and missionary and because of his consecrated Christian character no greater asset could have been contributed to the Baptist constituency of Newton and vicinity. For parents to know that their boys and girls will have the privilege of hearing Brother Wills preach and of being associated with him during their college course should be a great incentive to them to send their children to Clarke College.

Near the close of the session of 1927-1928 of Clarke College the First Baptist Church of Picayune extended a call to Bro. H. T. McLaurin, President of the College, to become its pastor. He has accepted that call and is now located on his new field. During his years of service at Clarke College the enrollment of students was doubled two or three times over and a splendid administration building was added to the equipment. We pray for Gods favor upon him and family in this new field of work.

To fill the vacancy made by the resignation of Bro. McLaurin as president of Clarke College the Board of Trustees elected Dr. W. T. Lowrey. No man in Mississippi has meant as much, we think, for the advancement of Christian education within the past fifty years as has this great Christian educator. What an inspiration he was to us as students in Mississippi College. He preached to us, taught us Bible and philosophy, directed the executive affairs of the College and besides all these things he had the care of the campaigns among the churches for students and money. A princely soul he was among us. We thought of him as one who loved the Lord above all things else. And now he goes to be president of Clarke Memorial College, located in East Mississippi, where there are such large numbers of boys and girls who need just the kind of education as Clarke College affords. Blessings upon him and Mrs. Lowrey as they enter into this new field of service

for which they are so well prepared.

And the announcement is just made that Dr. J. R. Carter is to become business manager of Clarke College. It will be a benediction to have Dr. and Mrs. Carter to live among the students. They are both known and loved over the entire state. This should and will be an impelling attraction to parents who desire to have their children educated under the very best Christian influences. Having spent twenty-five years as superintendent of the Baptist Orphanage well prepares Dr. Carter for the work to which he now goes. Dr. and Mrs. Carter are to be sure more happily situated at Magnolia where their influence in the church and community is a great spiritual blessing. It is with deepest regret that we think of them leaving us.

Then, too, it is not to be forgotten that Dr. John F. Carter is at the head of the Bible Department in Clarke College and that he is a great fellow. He and his wife are pure gold. We have no man among our educational forces in Mississippi better prepared than Dr. Carter. There is also Rev. C. S. Moulder who serves as field representative, head of history department and pastor of churches. He and his good wife are from Smith County, from which large numbers of students have been influenced by them to attend Clarke College, as also many students from other counties.

With such noble spirits as these to direct its affairs Clarke College bids fair to give to the denomination which fosters it real Christian education. With Dr. Flynt at the Infirmary, Pastor Wills at the Church, Dr. Lowrey President of the College, Dr. J. R. Carter Business Manager, Dr. J. F. Carter Teacher of Bible, Brother Moulder as Field Representative and Teacher, with Prof. Williams, Miss Naul, Miss Campbell, Mrs. Tilson and Mrs. Griffin as other members of the faculty, certainly Clarke College ought to be put on the map for a program of definite Christian education. If you as a parent are looking for a true Christian atmosphere in which to educate your boy or girl, then "think on these things".

—T. W. Green.

Magnolia, Miss.

REVIVAL AT GOSS, MISS.

It was indeed a happy privilege to be with the people of Goss and their pastor, Rev. John Sproles, in their revival, which closed last week. God was very gracious to us in this meeting, for it gleaned many precious sheaves for His Kingdom. Sixteen came on a profession of faith and two by letter.

Their loyalty and cooperation was manifested by the fine crowds which attended both day and night services.

Mr. C. O. White of Brookhaven did the singing, and did it well. Bro. White is young in the work, but puts his soul into it with his great gospel messages. He is also a fine leader for young people. His

junior choir in this meeting was one of the very best.

We were cordially invited to be with these good people again next Summer in their meeting, which is a happy privilege.

The church was greatly revived and they are going on with a greater determination to reach the lost of that community.

May God greatly bless them in their work.

Yours in Christ,

—D. W. Nix,
Columbia, Miss.

BEULAH, SIMPSON COUNTY

Our meeting lasted seven days, closing Friday night. Brother R. A. Eddleman, one of Mississippi's greatest preachers, assisted us. He is a great evangelist and drew great crowds. His son, R. A., Jr., added much to the meeting with his music. The church was so revived many said it was the greatest meeting they ever attended. Whole families came to God and consecrated their lives. Twenty-nine were added to the church—17 by baptism, 1 restored and 10 by letter. We all left rejoicing.

—D. W. Moulder.

Our Sallie came out of the movies—
At sight of her everyone fled;
She thought in the dark she had
powdered her nose,
But she found she'd put rouge on
instead.

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Exceptional faculty of experts trained in the best colleges, universities, and conservatories of America and Europe.

The town of Blue Mountain contains the two highest elevations in Mississippi, one of which is the beautiful hill known as "Blue Mountain". It is on the slope of this hill that the College is situated.

Campus of forty acres, with springs of pure freestone water flowing about one hundred thousand gallons daily. Swimming pool and concrete tennis courts on the campus. College golf links adjoin the campus.

Three beautiful brick buildings erected in 1928. Two brick dormitories are operated on the self-help plan where students may reduce their expenses considerably.

More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
 Oxford, Mississippi

The Neshoba County Program in Operation

This week we have three B. Y. P. U. workers in Neshoba County. With them goes a representative of the Stewardship Department. The program is reaching fifteen churches with the B. Y. P. U. and Stewardship message and we hope to be able next week to report some striking results of the work. New unions are being organized. The work is being demonstrated and the work as a whole is being stabilized in a remarkable way. We have Mr. J. H. Pennebaker of Hattiesburg, Mr. Fred H. Terry of Oxford and Mr. O. P. Moore of Philadelphia as our representatives, and no better trio could be found.

Bible Readers Certificates Awarded

We are happy to give herewith the names of two of the First Church, Vicksburg, Juniors who have kept up their daily Bible readings for THREE YEARS: Mary Frances Harper and Jack Harper. This is a fine record, but no more than should be expected of every B. Y. P. U. member. We congratulate these Juniors on their good work and expect to award to them year by year the seal for another year's reading.

To Secretaries of B. Y. P. U.'s

The Church is to make up its letter to the association pretty soon. It should be the duty of the Secretary of the B. Y. P. U. (and the President or Leader should see that he does it) to furnish to the church clerk the information required from the B. Y. P. U. Let every B. Y. P. U. in Mississippi be reported this year that our records may be correct.

It's the First One

What is the first one? The Southwide B. Y. P. U. Conference to be held in Memphis December 31-January 2nd. It's for all interested in B. Y. P. U. the South over and Mississippi MUST have the largest delegation of any state. Make your plans now to go.

Coahoma-Tunica Associational B. Y. P. U. Meets

An interesting meeting of the Coahoma-Tunica Associational B. Y. P. U. was held this time with the Jonestown Church. The song service was conducted by Roger Hickman of Clarksdale. Invocation by J. C. Whittle of Tunica. Minutes read by the Secretary, Miss Ernestine Silvey. Devotional by A. C. Hawkins of Clarksdale. Welcome to Jonestown by Mary Frances Webster. Response by Grace Stanford of Clarksdale. President's address by Rev. L. B. Cobb of Lyon, Play, "Farmer Brown's Conversion to the Doctrine of Stewardship", by Senior No. 1, Clarksdale. Report of District B. Y. P. U. Convention, Mrs.

F. Q. Crockett, Tunica. Talk on methods used in extending B. Y. P. U. work, Miss Vera McCain, Tunica. Awarding of banner to union showing greatest percentage of attendance. Song, "That's B. Y. P. U." Benediction. Social hour with refreshments. We are indebted to Miss Silvey for this splendid report of their meeting.

District Four, Neshoba County, Holds Second B. Y. P. U. Meeting

Under the leadership of its splendid officers the meeting of District Four of the Neshoba County Associational B. Y. P. U. was held a few Sundays ago, and a most helpful program was rendered. President G. C. Burroughs was presiding over the meeting and the following program was given: 2:00, Devotional by Bruce Masson. Song, "Take the Name of Jesus With You". How to Attain the Standard of Excellence, A. D. Bassett. The Value of the Eight Point Record System, Mattie Mae Viverette. Value of the Daily Bible Readings, Rev. S. J. Rhodes. How to Get the Bible Readings Done, T. O. Gully. Following this Miss Zadeen Walton, President of the Leake County Associational B. Y. P. U., made a talk on "The Aim of the B. Y. P. U." An open discussion followed, the meeting adjourning at 4:00. So much for a good officer in the Associational B. Y. P. U. This meeting was the result of the work of the Vice-President serving as Leader in this district.

It Will Be The First

It's five months yet, but five months roll around mighty fast, and so we want to be good and ready for it when it gets here. December 31-January 2 is the time for the ALL-SOUTHERN B. Y. P. U. CONFERENCE. It will be held in Memphis under the auspices of the Baptist Sunday School Board and Mississippi MUST have the biggest state delegation present. WHY? Because the more we have there the more of it we can bring back with us, THAT'S WHY!

Toomsba, She Has Got The Pep

Toomsba is not satisfied with taking the Senior State Banner last March when we met in convention in Jackson, nor is she satisfied with taking the attendance banner offered at Forest in the District B. Y. P. U. Convention, but they continue to work for that 100% individual membership record, and have just about reached it. Miss Coker, Secretary of the union, says that she does not see how it would be possible for a union to manifest greater interest than their union is manifesting now in the work. Their record for the past two Sundays has been 97 and 99. These significant words, "We have not experienced

Mississippi Woman's College

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The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
 Hattiesburg, Miss.

the so-called summer slump". Let Toomsba inspire every Mississippi B. Y. P. U. to greater efficiency.

SUPPOSE

The ship's doctor was passing along the deck on which the body of a man just rescued from having fallen overboard was laid. Members of the crew and passengers were working excitedly over the body. The doctor was hailed and called to inspect and if possible to offer any aid. The body lay face down. The doctor laid his hand on the pulse in the temple. Straightening up he rather carelessly said, "The man is dead. Nothing more can be done for him."

Just at that moment the body was turned over on its back. The doctor looked down into the face of his own son. Now all was changed. He threw off his coat, dropped on his knees, embraced the body and for an hour worked over that inanimate body. He employed every known means. He would not let go until he brought his boy back to life. It made a great difference who was lost.

I am wondering if there is not a lesson for each of us in this story. Suppose we each could realize that the lost ones to whom the minister makes his appeal were in reality our loved ones—father, mother, brother, sister, child, friend. Would we be so coldly indifferent? Would we put forth so little endeavor? Would we make so few sacrifices?

Or again, suppose you were the lost one, would you wish your friends to be indifferent?

Suppose Christ should come again today? What answer could we

make for our attitude toward the lost?

How can your conscience rest while men are lost without God, without Christ, and without hope in the world?—J. C. Massee in Tremont Temple Church Bulletin.

WILLIOW GROVE

Willow Grove Baptist Church is located in Covington County, five miles east of Collins.

We have just closed a week's meeting, which began the 13th of July. Rev. B. A. Ashworth is our pastor, and he did the preaching. He is a strong preacher and a wonderful worker, and greatly loved by our community.

The singing was done by our local talent, and all were pleased to do their best. We had large congregations. All the Christians showed a great cooperating spirit.

Some of the visible results were: The Lord gave us fifteen additions, seven for baptism and eight by letter, and our members were greatly revived, this making our membership 194.

We have a fine Sunday School class and good attendance. The W. M. U. ladies are doing some splendid work with large, willing hearts and are so faithful with their work.

We young people will meet this coming Sunday night to organize a B. Y. P. U. We pray that it will be God's will that we may be successful and do wonderful work for God. To our heavenly Father we give all the praise.

—Ruby Pickering.

Doctor: "Ever have any trouble with dyspepsia?"

Patient: "Only when I try to spell it."

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For catalogue address

M. P. L. Berry, President, Clinton, Mississippi

FANNY CROSBY AND HER HYMNS

By H. H. Smith

Comparing Beecher and Spurgeon as preachers, a critic once said that Beecher was a preacher of great sermons, while Spurgeon was a great preacher of sermons. Comparing hymn-writers, we might say that Wesley and Watts were writers of great hymns, while Fanny Crosby was a great writer of hymns. By this we mean that if Fanny Crosby did not write any great hymns, many of the six thousand that she wrote have become universally popular and have accomplished untold good.

Concerning this subject of hymns, it may be truly said that "there is no disputing about tastes." For instance, Dr. Ninde, author of "The Story of the American Hymn," quotes two diverse criticisms of Fanny Crosby's hymns by prominent hymnologists. Dr. Julian, the editor of the "Dictionary of Hymnology," says: "They are, with few exceptions, very weak and poor." And yet, on the other hand, Dr. Duffield, author of the popular hymn, "Stand Up For Jesus," said: "I rather think her talent will stand beside that of Watts and Wesley, especially when we take into consideration the number of hymns she has written."

Whatever may be Fanny Crosby's rank as a hymn-writer, of one thing we are assured: her hymns struck a responsive chord in the hearts of the masses. "Her productions, in her own and in the various languages into which they were translated, are probably sung by more voices than those of any other writer save Isaac Watts and Charles Wesley. At least seventy are in common use in England, a far greater number than by any other American," says Dr. Ninde. And the Methodist Hymnal Annotated pays a like tribute: "Few women that have ever lived can claim a higher honor than belongs to Fanny Crosby in being permitted to witness the world-wide popularity of so many of her hymns."

One day the musician, Mr. W. H. Doane, said to her: "Fanny, I have written a tune and I want you to write words for it." "Let me hear how the tune goes," she replied. After hearing Mr. Doane play it over on a small organ, she at once exclaimed: "Why, that tune says, 'Safe In The Arms of Jesus,' and I will see what I can do about it." She retired to an adjoining room to be alone, and a half hour later returned with the words of this popular hymn. Dr. John Hall, of the Fifth Avenue Presbyterian Church, New York, said that this hymn has given more peace and satisfaction to mothers who have lost their children than any other hymn he had ever known.

While Fanny Crosby's hymns have been especially popular in the Sunday School, and the revival service where gospel songs are desired, many of them have found their way into the Church Hymnals of almost every denomination. The

following are popular with almost every congregation in the land: "Blessed Assurance, Jesus Is Mine;" "Pass Me Not, O Gentle Saviour;" "Rescue the Perishing;" "Saviour, More Than Life To Me;" and "Thou, My Everlasting Portion."

Referring to the hymn, "Pass Me Not, O Gentle Saviour," Sankey said: "No hymn in our collection was more popular than this in our meetings in London, in 1874. It was sung almost every day in Her Majesty's Theater, in Pall Mall, and has been translated into several languages."

Dr. Nutter, writing about this hymn, quotes Dr. Adam Clarke: "A sermon that does good is a good sermon," and says, "I dare to say the same of a hymn; and judged by that standard, this is one of the best hymns ever written."

A young man, attributing his conversion to this hymn, said: "It was all through that hymn we have just sung. I was working on the canal at G—, and there was a meeting being held at the Mariner's Chapel, near by. The words floated out over the water, and from the tug where I was working I could hear them plainly enough. When they were just going to sing those lines—'While on others Thou art calling, Do not pass me by!'

a great fear came over me, and I thought, 'Oh, if the Lord were to pass me by, how terrible it would be!' Then and there, on the tug, I cried out, 'O Lord, do not pass me by.' And"—with a bright smile—"He didn't pass me by. I am saved."

This hymn, like many others by Fanny Crosby, is a prayer-hymn. We are not surprised that many of her hymns are prayer-hymns when we read in her "Memories of Eighty Years": "It may seem a little old-fashioned always to begin one's work with prayer, but I never undertake a hymn without first asking the good Lord to be my inspiration in the work that I am about to do."

Fanny Crosby, as many know, was blind, having lost her eyesight when six weeks old, through improper treatment of her eyes. When only eight years old she wrote the following lines, and carried with her through life the spirit of gratitude and good cheer which they express:

"O what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.

How many blessings I enjoy,
That other people don't,
To weep and sigh because I'm blind,
I cannot and I won't."

She was a member of the old John Street Methodist Church, New York. For several years she taught in the Institution for the Blind in New York, and was married to Mr. Alexander Van Alstyne, a blind teacher in the same school. In her hymn-writing she used her maiden name. At the advanced age of ninety-five years she passed to her reward, a bright and happy Christian to the day of her death.

When some one spoke of Fanny Crosby's blindness to Frances Ridley Havergal, the gifted hymn-writer of England, and chanced to say, "But her heart can see," Miss Havergal was led to write the following lines:

"How can she sing in the dark like this?
What is her fountain of light and bliss?
With never the light of a loving face,
Must not the world be a desolate place?

O, her heart can see, her heart can see!
And its sight is strong and swift and free.
Never the ken of mortal eye
Could pierce so deep and far and high
As the eagle vision of hearts that dwell
In that lofty, sunlit citadel.

For the King Himself, in His tender grace,
Hath shown her the brightness of His face;
She can read His law as a shining chart,
For His finger hath written it on her heart;
And she reads His love, for on all her way
His hand is writing it every day.
O, this is why she sings so free:
Her heart can see, her heart can see."

To this Dr. Tillett adds: "God seems to have more than compensated Fanny Crosby for the loss of her eyesight by giving her heart-sight and by revealing to her visions of spiritual light and moral beauty that are rarely ever given to mortals whose eyes are occupied with beholding the sights of the material world."

Ashland, Va.

SOUTH MCCOMB REVIVAL

The fifth Sunday in June Evangelist D. W. Smith and the writer launched a soul-winning campaign in South McComb with Rev. R. R. Jones, pastor of the church. The meeting closed July the 14th with 93 additions to the church. Bro. Jones made preparation for the meeting, therefore we had a great meeting. Bro. Jones is one of the most lovable pastors that I have been privileged to labor with. He loves his people, not only his people, but he has a compassionate soul for the lost world. His people esteem him very highly and are following his leadership in a great way.

Bro. Smith did some of the best preaching I have ever heard him do anywhere, in spite of the hot weather and being physically unfit for such a great task. God directed every message and blessed every service.

We had the largest and most responsive choir that I have been privileged to lead anywhere in the state, for which I am very grateful. The "Booster Choir" did some fine

IN MEMORIAM

Resolutions of Respect

Whereas, God in His Infinite Wisdom has called to his heavenly home the spirit of our beloved pastor, the Reverend John A. Green, on July 1st, 1929, at Foxworth, Miss.

Whereas, our church and community feel keenly the great loss sustained in his passing, yet realizing that it has been predestined by the Infinite that every life here only prepares itself for the eternal resting place. Life is a mysterious reality, a short span here on earth; into this space are generated and nourished the forces and influences that govern life and moulds its destiny through the cycles of eternity. When his life led to the door of Death, it opened for him into day-break of a glorious immortality and we who knew and loved him trust with that hope born of Christian faith that he found that Death is but an angel who to him at last his freedom brought, the grave but a nest in which his soul found its wings.

Be is resolved, by the Foxworth Baptist Church:

First—That we thank God, the maker of character, that he gave us this noble and worthy brother for this brief period. That we endeavor to take up the work of the Master as he left it, to be strong in courage, steadfast in faith, unceasing in prayer and so order our lives that we shall reap a reward in Heaven.

Second—That we grieve with his loved ones, extending our deepest sympathy and offer to them the promise of God who giveth that peace which passeth all understanding to those who come to Him seeking.

Third—Be it further resolved that a copy of these resolutions be sent to each of the local papers and to The Baptist Record for publication and a copy spread on the church record.

Respectfully submitted,

MRS. IDA KOEN

MRS. ALETRIS THOMPSON

MRS. B. D. FLEMING

MRS. DEAN DENISON

MRS. R. P. MULLINS.

work, and rendered a program that was an inspiration to us all.

We had large congregations at each evening service. Large delegations came from Columbia, Lexie, and many other places to worship and have part in the services. Mr. A. H. Harvison and family with other friends came from Neely, about 150 miles, to worship with us one Sunday. We were entertained in Bro. Harvison's home while at Neely. It is a home for preachers.

We can never forget the kindness and hospitality shown us by the good people of South McComb, and the fine spirit of Brother and Sister George Bronson, the fine home in which we were entertained while there.

May God continue to bless Brother Jones and his good people in the good work.

—A. J. Cooper.

EVANGELISTS D. W. SMITH AND ATLEY J. COOPER SPEND THE MONTH OF JUNE IN GREENE COUNTY

On the first day of June Rev. D. W. Smith and the writer arrived at Leakesville, where we spent two weeks with the pastor, Rev. W. C. McGill and his good people.

Bro. McGill had advertised, planned, and prayed for a great meeting. God's people prayed, cooperated, and worked together for a great meeting. The first message Bro. Smith delivered was in the form of a question, "Will Jesus Come?" The second message, "Jesus is come and calleth for thee".

Jesus came and gave us the greatest revival that Greene County has ever witnessed. It was in answer to prayer and plans of the fine, consecrated pastor and his people.

We had great throngs of people from beginning to the end. Large delegations came from every church within 40 miles. Rev. W. A. Murray led a group of his people from Moss Point, 70 miles away, just to worship with us one Sunday. Think of the inspiration that came to us when 70 people came under the tent from a town 70 miles away, where we had recently conducted a meeting.

After closing out at Leakesville we stretched the tent at Neely, where we spent ten days with the same pastor, Rev. W. C. McGill, and the good people there. Jesus came to Neely and stayed throughout the meeting. We had fine crowds at Neely. People came from all sections of the country to be with us in the services. God was good to us and blessed every service in a great way. There were 110 additions to the two churches and many consecrations were made.

Bro. Smith preached with unusual power throughout the month of June. Every message was filled with the plan of salvation, with a plea for the lost to come to Christ, and for the saved to consecrate their lives for service anywhere.

We had a large choir each evening at Leakesville and at Neely. The music rendered by the choir was the very best. It stirred our souls and prepared every heart for the Gospel.

The "Booster Choir" was unusually large and did some of the very best work. Many of the boosters were saved and united with the church.

Bro. McGill is one of the finest pastors to be found anywhere to



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work with. He plans, prays, works, and lets his helpers do just as they please. We were entertained in his home while at Leakesville each night. I thank God for the privilege of being in his home, for the fine spirit of his wife and children. May God continue to bless them.

I thank God for the fine spirit of the good people in Leakesville and Neely, for the kindness, and hospitality shown us while there. May God have His way in the lives of His people there is my prayer.

—Atley J. Cooper.

PLEASANT HILL

Our revival meeting began Sunday, July 7, and closed Friday afternoon at the water's edge. We baptized eleven and received one by letter.

Pleasant Hill is a very old church. It had its beginning back before the war. Its first name was Dogwood. The first two houses of worship were built of logs. They worship now in the fourth building. This church is located in Lincoln County, four miles east of Bogue Chitto. From it have gone four good preachers: Hosea Price and the three Kyzar boys, Bill, Joe, and Jewell. And the chances are that many other good workers will go out from this church, for no finer young people and children live than those of Pleasant Hill community.

Our helpers in the meeting were Rev. Robert Haynie, pastor at Prentiss, Miss., and Eugene Ferrell. They both rendered excellent service. Bro. Haynie's preaching was simple, powerful and effective. Sinners were saved and Christians brought to deeper consecration. The singing was spiritual and uplifting.

Our meeting at Silver Creek began yesterday, July 14. Bro. J. C. Wells of Senatobia is doing the preaching. It seems that we are going to have a great revival.

—Earl Ferrell.

Silver Creek, Miss.

SOUTH McCOMB.

We have just closed one of the best meetings in South McComb we have ever had. I have been with it ever since it started. We had with us Bros. Wade Smith and Cooper. The preaching was good and the singing fine—a fine pair. Ninety-four joined the church, and the whole church and county revived. They were here two weeks. We received members to the very last. It was good from start to finish. I don't think the Board made any mistake in putting them on the work.

—S. M. Wilson

SOUTH McCOMB BAPTISTS HAD GREAT MEETING

On the fifth Sunday in June South McComb Baptist Church began what

proved to be the greatest revival meeting in the history of the church. The meeting was held under the large tent (seating 2,000 people), furnished by the Baptist State Board. The tent was practically filled with people every night. Rev. D. Wade Smith, one of the State Board evangelists, did the preaching, and Bro. A. J. Cooper directed the music.

Bro. Smith is one of the greatest gospel preachers in the South today. McComb City has never heard a greater series of sermons than Bro. Smith brought. Surely the people appreciated the messages, for they came in droves from a distance of forty miles every night. He preaches the blood of Christ as the only remedy for sin and depends on the Holy Spirit to make it effective in the hearts of the people. Bro. Cooper is the greatest all-round director of music I have ever heard. He is fine with the boys and girls. He is a soul-winner. He is loyal and consecrated. In my twenty-five years as a pastor I have never had a preacher and singer who measured up like these men in every respect. They will never be forgotten in McComb City. More tears were shed in this meeting under the preaching and singing than I have seen shed in all the meetings held in McComb for the past eight years that I have been pastor here. At the close of the last service over 2,000 people arose to their feet and asked these brethren to come back and be with us in our meeting one year hence. So we will look forward to the time when we can have the tent erected on the same spot and these men of God back with us.

There were 95 additions to the South McComb Baptist Church and several additions to the other churches.

In high hopes behind the blood,
—R. R. Jones.

DIXON

It was a great privilege of ours to be with Pastor A. H. Childress and his people at Dixon, Neshoba County, in a revival of the redeemed of God. Our work began on Sunday and continued through Friday, morning and night service of each day.

The people did not desire to part with the joys of their prayer services conducted each afternoon and decided that each Wednesday evening they would come together for prayer and praise service. We presented the Cooperative Program to them and found them willing to go forward with the work. On the show of hands we found that there were present three tithers, and they were joined by three others who pledged to tithe. One of the new pledgers has 34 bales of cotton under shelter now, and about 100 acres in cultivation. He asks the prayers of all Christians.

Brother Childress is a fine pastor and has a great work. He preaches at Dixon, Mt. Sinai, Hope and Sebastopol, and during the school session teaches near West, Miss. A great man and good fields have come together.

Dixon offers great opportunity.

Everyone there is a member of either the Presbyterian or Baptist Church. There were four additions by letter during the week.

—J. H. Gunn.

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THE DePRIEST INCIDENT AGAIN

"Southerner" expressed a very great truth when he said, "There are perils to the integrity, character and perpetuity of the white race. One is in that form of depraved social equality between white men and negro women producing illegitimate mulatto children. Yes, such social equality often exists when the natural fruitage in illegitimate children is prevented." There is no greater peril to the integrity, character and perpetuity of the white race than this one great sin. "Southerner" also spoke of injustice done to the negro race. Injustice to any one is a sin, serious and unbrotherly, for justice is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society. Therefore I deplore what injustice there is done to the black race by members of the white race. But there is not as much of this done as the negroes would have people to believe. Those who do not understand the negro can be very easily led to believe that every planter is a man who takes away, unjustly, the fruitage of their labor. This is not the case, notwithstanding the fact that there are a great many men of this character. There are fewer today who cheat and defraud the negro than ever before, and may God grant the day when the negro shall be granted justice by every member of the white race.

However, having agreed with "Southerner" thus far, I must at one point differ with him. There is danger in the act of Mrs. Hoover receiving the wife of DePriest, colored congressman. Not in that one act alone, but in the many such that occur from day to day throughout the northern portion of our land. God intends for the white race to be supreme in the government of this land. I say this because I believe that he intends for those with superior minds to rule. Mental testing shows that the average intelligence of the negro race measures 80, while the average I. Q. of the white race is 100. This shows that the white race is 20% more capable than the black race. There seems to be no realization on the part of some that the population of the South is unequally divided, and the majority of them are negroes. Should they ever get it into their minds that they should rule, and overcome the minority, then where would the God given supremacy of the white race be? Such indications of social equality as the above incident inject into the feeble minds of negroes the idea that they should have a chance to rule, too.

"Southerner" says that he has heard of no one resigning from congress because DePriest was a member. Neither have I, and should I hear of a Southern man doing that I would at once brand him as a weakling. It is the duty of the white members of congress to de-

fend their places as law makers of our country. If a section of our country sees fit to elect a member of a race whose mentality averages on borderline idiocy, then it is the duty of the superior members to see that the best thing is done.

I agree that there should be a brotherhood, which is found in Christ, between the races, for by the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. But Christ would not that the inferior mind should rule, for he said to the disciples who wished a superior place that if they were able to drink the cup with him, they would be granted the petition. The black race is not able to drink the cup of authority with success. But brotherhood can be practiced in the different ways other than the things that will cause the negro race to feel that they are superior.

—True Southerner.

STATE TEACHERS COLLEGE ITEMS

The Baptist Student Union of S. T. C. was ably represented at the Ridgcrest Retreat this year, having as its delegates the president, Pauline Vanlandingham, Calhoun City; First Vice-President Hazel Rhodes, Burnside; and the student secretary, J. H. Pennebaker. The trip was made with a group of students from M. S. C. W., Blue Mountain, Mississippi College, and A. & M., and it would be hard to find a more loyal and interested group anywhere in the South. The enthusiasm and inspiration received there is already being felt at S. T. C., and the outlook for next year is more encouraging than at any time since the B. S. U. was organized.

Despite the hot weather, the interest on the part of summer school students in Sunday School, church, and B. Y. P. U. has been unusually good. The high peak of attendance in one of the Sunday School classes was reached June 23 when a total of 76 were present in the Excelsior Class at First Church. With the close of the first term of summer school July 5 practically half of the students returned to their homes, and yet indications are that there will be no let-up in interest during these next five weeks. A total of 70 are enrolled in the five B. Y. U. U.'s which are continuing their work in a fine way.

A class of ten has just completed the book "Pupil Life" and if possible hope to take "Teachers That Teach" by Wells before the summer term is over.

BASSFIELD REVIVAL

We have just closed our meeting at Bassfield. The meeting began on the 10th and closed on the 18th. Bro. H. W. Ellis of the First Church, Columbia, did the preaching and Bro. Jno. W. Sproles of Prentiss did the singing. The worthy brethren did

fine work. Bro. Ellis came to the work at Columbia last November from Paducah, Ky. He has entered into his work at Columbia and into the work of our State in a fine way. He is quite an addition to the Ministerial force of Mississippi.

He preaches the old gospel in a great way and the Lord blesses his preaching. Bro. Sproles is the worthy son of our Bro. S. W. Sproles of Gillsburg, South Miss. He is not only a good singer, but a splendid young preacher as well—the pastor of Heuck's Retreat, Union Hall and Clear Branch, Lincoln County and Goss, Marion County. These brethren are fine help—They love the Lord and lost men. There were 18 additions to the church and a church revival. The pastor and church were greatly blessed.

Our meeting at Bethany begins tomorrow, the 19th. Bro. E. A. Bateman, of Skene, is to do the preaching. Pray for us.

Yours most heartily,

—J. B. Quin.

HILLMAN COLLEGE

President M. P. L. Berry is announcing that he has secured the services of Mrs. J. C. Stapleton, formerly of Mars Hill College, to have charge of one of the new dormitory units at Hillman College next year. Mrs. Stapleton made an unusually fine record at Mars Hill, N. C., and the work there being in a boys' dormitory was heavier than Mrs. Stapleton felt it was best to attempt, and in order to be near her sisters, Miss Margaret M. Lackey and Mrs. W. M. Kethley of Jackson, she accepted the position at Hillman. President Berry is pleased at securing Mrs. Stapleton, and it will be a source of pleasure to the parents of the girls who will be under her care.

The new dormitory units, each one solid brick, with just space for 12 girls and one teacher, are rapidly approaching that stage when they begin to show the finished appearance from the outside. They are adding much to the beauty of the campus.

"PRECIOUS FAITH"

"Simon Peter, a servant and an apostle of Jesus Christ, to them who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ". 2nd Peter 1:1.

Faith, the gift of God; the fruit of everlasting love; the effect of grace. By the grace (undeserved love and favor) of God, and the quickening power of the Holy Spirit, we are enabled to believe in Jesus, the Son of God, our Saviour, and trust in the word, work and sacrificial death of Jesus for justification and eternal life. This produces love of Jesus and cheerful obedience through gratitude.

Such faith is indeed precious, for "without faith it is impossible to please God". Heb. 11:6.

All who trustingly believe; all who are "born again" and become "heirs of God, and joint heirs with Christ", are always recognized and

dealt with as children of God and entitled to the fulfillment of each precious promise that God has made to those who love, worship and obey him.

"Lord increase our faith", help us to believe Thee, and trust Thee for all we need in this life and to rejoice in the blessed assurance of eternal life through Jesus Christ, thy Son, and our Kinsman-Redeemer.

"O, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

A faith that shines bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

—C. M. Sherrouse.

MUNICIPAL MOSQUITO CONTROL

F. J. Underwood, M.D., State Health Officer

During the past twelve years many Mississippi municipalities have annually made provision for the control of mosquitoes, and no doubt have, as a consequence, greatly improved the comfort and health of their citizens. Authorities of municipalities conducting such work should carefully examine their programs and see if the following two requirements are satisfied.

(A) What permanent drainage improvements can be made? Mosquito control activities at present too largely consist of the routine distribution of larvicides over very narrow limits, and sufficient attention is not being paid to the question of permanent drainage improvements that will tend to gradually decrease or wholly eliminate the necessity for the annual employment of larvicides. Drainage, preferably by sewers of tile drains rather than by open ditches, is, in the long run, the cheapest means of effecting mosquito control, and the health department and the municipal engineering department should cooperate to accomplish something each year along these lines until drainage is complete. These expenditures represent an investment and effect economies by gradually reducing the expenditures for oiling, etc. The continued use of larvicides is wasteful as the expenditures must be repeated each year and offer no contribution towards a permanent solution of the mosquito problem.

(B) Is malaria control secured? In most places, the malaria-carrying anopheline mosquitoes are to a great extent ignored. It must be recognized that these can and do travel greater distances than the common species of obnoxious culicines. Unless anopheline control is sought and accomplished, the work has very little public health significance and its inclusion in the health department program is illogical.

Has your church taken the offering for the Baptist Bible Institute Emergency? If not, please do so at the first opportunity. Let's make it unanimous.